

THE CHRISTIAN

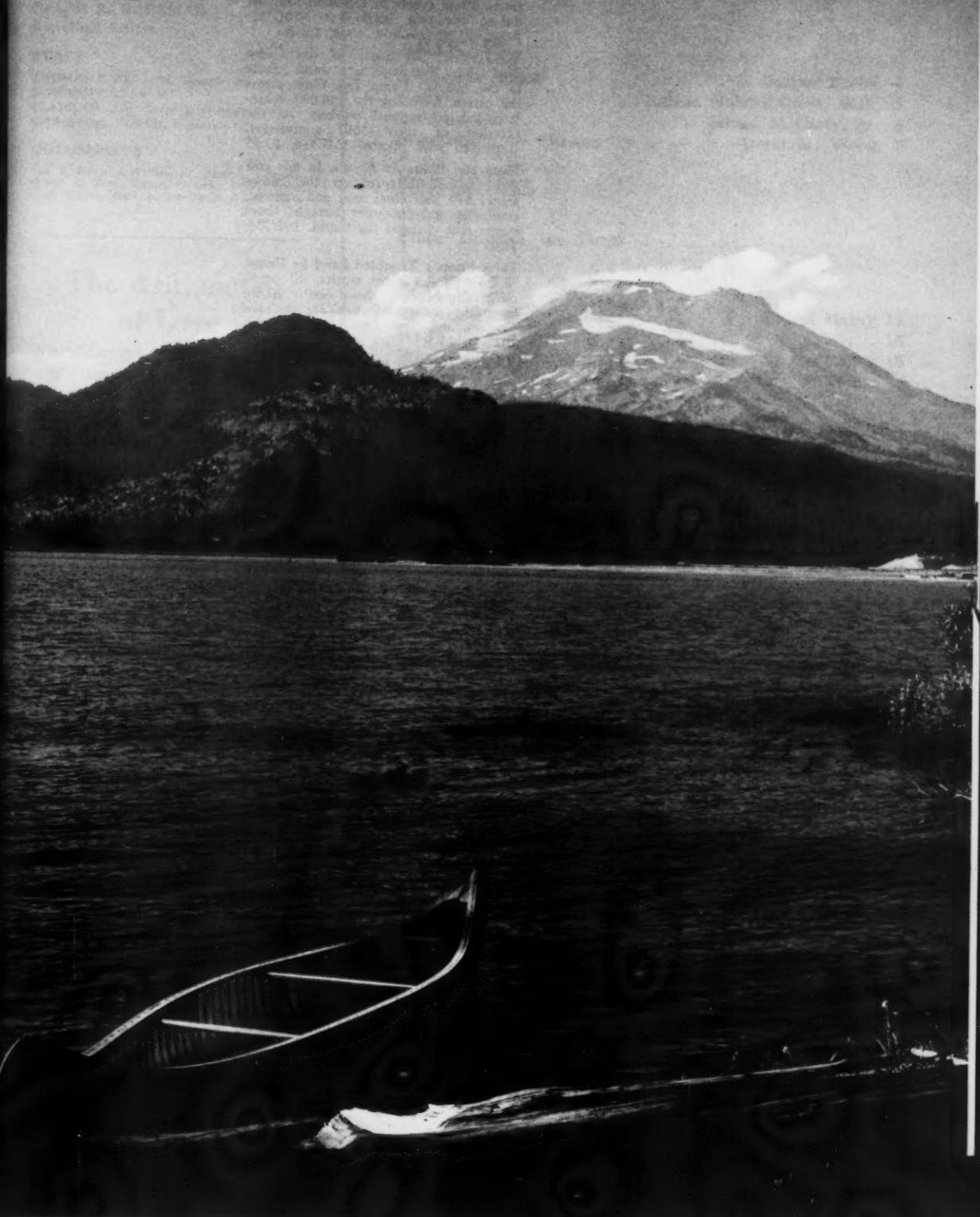
June 25, 1961



99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

—Bill Dasher Photo



this Summer: READ! try these Books

Congo Crisis and Christian Mission^b by Nelson. Examining briefly the historical background of the former Belgian colony and the involvement of American Protestantism in Congo missions, the author traces actual events in Disciples missions during the past hectic year. 10C858, paper, \$1.50; 10C864, cloth, \$2.50

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^aThis is an Abbott paperback reprint from Bethany Press

^bThis is a Bethany Press book

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THE CHRISTIAN

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The Arithmetic of Love

When George was a baby upon
my knee
I wondered if I could love an-
other as much as he.
Maydene was added, and then
there were two.
Love wasn't divided; love just
grew.
Then when wee Charles came
along,
My love for him was just as
strong.
When Jerry and Merry joined
our group,
My mother-love took a loop-de-
loop.
Love didn't subtract; love didn't
divide—
God's gift of love just multiplied!

by Beulah Aydelotte Curtiss

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A Cheerful Faith

A Faith to Live by

by Jasper Timbs

"A cheerful heart is a good medicine, but a downcast spirit dries up the bones. (Proverbs 17:22)

THE writer of this proverb recognized the assets of a cheerful outlook. This certainly was one of the great virtues of our Jesus. His soul was filled with the joy of the Lord. "The Lord is my shepherd; I shall not want." "Fret not thyself because of evildoers. . . . Rest in the Lord; and wait patiently for Him." "The eternal God is thy refuge, and underneath are the everlasting arms."

Out of the knowledge of these great assurances of God, Jesus could say with confidence to His disciples: "In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33.) Jesus not only spoke those words, he lived them through opposition, tumult times and in suffering on the cross. His was the long view of life. Outward calamities couldn't mar the cheerful faith he maintained in all things.

One evening I was calling at the hospital to see a church member in a critical condition. I met the attending physician coming out of the patient's room. "How is she doing?" I said to the doctor. He replied, "Well, she has a cheerful attitude."

Mr. Timbs is minister of First Christian Church, Du Quoin, Illinois.

"Does that mean she is going to be alright?" I asked. The doctor answered, "It's in her favor to possess such a cheerful spirit." This wise doctor agreed that a good, cheerful faith was like medicine for the patient.

We know that Christians aren't immune from dreadful diseases or that, by saying we have faith, we will be assured of the cure for every kind of sickness and suffering. We do know that a cheerful faith provides one with a kind of courage which is a great comfort and help in the absence of good health.

A cheerful faith has a firm hold on the promises of God, it possesses an undefeatable purpose in God's world and it fortifies mind and body with spiritual strength. Any person with a cheerful faith is invulnerable. The source of this unwavering truth is real. It is centered in the One who is Lord of all things.

In close fellowship with Christ our whole being is endowed with a cheerful spirit. Gloom and despair cannot abide in the presence of Christ. "Fear not" from his lips saves us from a downcast spirit.

Thank God for those who reflect a cheerful faith under difficult circumstances. "Thanks be to God" who revealed this faith through Jesus Christ, our Lord. Thank God who can give you and me a cheerful faith that is a good spiritual medicine.



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A Christian Layman Challenges The Notions of Unity Either by Organization or Restoration

Quest for Unity

by Roland Robert Cross, M.D.

*"The Church of Christ upon earth
is essentially, intentionally and
constitutionally one . . ."*

—THOMAS CAMPBELL

UNITY is a subject of concern about which much is being said today. From the time of Campbell's *Declaration and Address*, we Disciples have been trying to create an atmosphere for the promotion of unity.

We seem to suggest that unity can be achieved by a proper plan or organization. It might occur to some that this aim is stimulated by the desire to create one great organization with an elected head to rival the Roman Catholic Church, with its Pope.

In an effort to create this atmosphere of unity, some have stated that this can be done most effectively by "restoring" the early church, getting rid of man-made rules, creeds and orders of worship. This desire to return to the simple beginning is not unlike the desire of some people to "return to the good old days." It is doubtful if this is a true desire in either case.

To when would we return? What would be the criteria? For this the New Testament is brought forward as the ultimate authority, much like in the days

Dr. Cross is an elder of First Christian Church, Maywood, Ill.

of King Josiah when the Law was found and used to reorganize the Jewish Church—to restore it to its original status.

But *where* in the New Testament would we return? The New Testament, as we know it, was not crystallized until A.D. 367. There were many religious books, letters, epistles and tracts from which most were eliminated in selecting the 27 books which compose the New Testament. This arrangement was first composed by Bishop Athanasius of Alexandria in 367 for his own personal use. In other words, of all the religious writings, he felt these most fulfilled his need for religious support.

It should also be recalled that for all of these 300 odd years (longer time than the historical existence of our own United States), the other churches had collections which they felt were their authoritative writings, and satisfied their needs. Would we wish to return to this—where every church congregation would refer to a different set of writings for their reference? I think not, for it would be as confusing to us as it was to them.

They did not have one unified church then. The Roman Catholic organization, with its authoritative Pope, was not yet in control (really it arose as a natural outgrowth of the confusion and

the need for reform of the confusion—the idea of the Catholic Church being a *reform* organization may be surprising to some). Each area had its bishop; he would dominate a certain area by virtue of his dynamic leadership, intellect and personality.

Prominent young leaders would be drawn to certain centers of learning.

Marcion, a sincere and personally earnest teacher, started preaching around A.D. 140 because he felt the church was too infiltrated with Judaism; it had drifted and needed *reform*. He studied the writings before and after Christ's ministry, and felt the same God who called for such stern justice could not be the same as the one who said to turn the other cheek.

He collected the writings of Paul about 90 years after Paul's death (much as we have people who collect the writings of Campbell or Wesley today). His followers grew in numbers and formed a real threat to the teaching of the more established groups.

In addition, there were followers of Manis, who incorporated the teachings of Jesus, and enlarged upon them along with much Persian magical teaching. They formed a large group in Asia Minor and Greece. As a group, they lasted longer than

the Marcionites (and we might wonder if they liked being called that any more than we like to be known as Campbellites).

We can see that unity was certainly not present in the times when the New Testament became crystallized in its present form in about A.D. 367.

Shall we go back farther—to the time the New Testament recalls, which is essentially the period from A.D. 30 (Christ's death) to A.D. 64 (Paul's death)?

During this period, the church was characterized by uncertainty. The Christians had arguments as to how much Jewish influence to permit—should a person be circumcised and become a Jew before moving on to the higher level of religious status of being a Christian? Should the Gentiles be accepted as equal? Paul, by weight of his leadership—which rested to a great extent on his high educational level—was able to act as the arbiter. He wrote many letters, trying to make the various churches more harmonious. But the Jewish influence remained. Is it not true that the two oldest denominations, the Roman Church and Eastern Orthodox, still retain the position of priest, much like the old Jewish priests who performed the sacrifices (mass) before the altar as the representatives of the people?

In addition, during this period (A.D. 30 to 64), it is recorded that the churches had "everything in common"—a socialistic society. No one is attempting to return to that. The reason is basic to their faith. They expected the *immediate return* of Jesus to judge the world—a totally different idea to what we now know—mainly because some 1900 years have passed. We realize that we "know not the hour or the day" when he shall return.

See in the writings of Paul a tendency of those early Christians to form different groups (denominations). Paul writes that some said they were after Paul and some after Silas. All in all, it was a confused, evolving period. No, they did not have

unity then. Shall we go back to before Christ's death? At least, at that time he personally led his disciples. But, even then, the Twelve had no idea of the true nature of what he was preaching. Even Christ chastized them with, "*Have I been so long with you and ye understand not?*"

So, we must admit that he was at that time the leader because all of his followers admitted that he was "a teacher sent of God" and not because they were agreed on what he said. In that sense, we have always had *unity*. In that sense we have unity today, and as long as men live and are able to think and have differences of opinion, it is the only way we will ever have unity at any time in the future.

If we created physical unity today, there would be the Luthers, Campbells and others in the tomorrows who would reform. And the word is not used to imply a brazenness on their part, or a hard-heartedness on the part of the established group. It means that there would come along men of God whose thoughts would enlarge our horizons, and, for this reason, we could not go back (and we really don't want to), for we, today, have the benefit of many men of God who have lived through the ages from A.D. 30 to A.D. 1960 and whose exposition and dedicated lives have been beneficial.

The axiom is: *unity has always been present, is now, and always will be.* It is the unity of recognizing that God is, and Christ was. Man, with his finite mind, can only look straight on at only one facet of the 58-facet diamond—and so the finite mind of man will tend to accentuate a different facet of God and Christ, depending on the man's position (background and training, education, etc.).

A corollary to the above axiom would be found in Christ's teaching to his disciples. It is recorded that the mother of James and John came and asked that they might sit, one on the right and one on the left. He said, "You do not know

what you are asking." It is probably a part of our humanness that we, too, as denominations, like to hope that we are on the right hand or on the left, and that the other denominations are, possibly, a little farther down the table. Some, in talking about others (denominations), would imply that they are not at the table at all, and, possibly, not even in the house. And the body is made up of several parts—we can't all be the brain—but is the foot to be bemeaned because it is in the mud?

Let us recognize Christ as the head—and in that we have unity. We, being the members of his body, must be charitable one to another. We must not feel that we should expect to sit on the right hand because of our superiority. But may the Holy Spirit guide us in all humility to pray to God, "*Have mercy upon me a sinner,*" remembering that Christ said that God is a Spirit and He should be worshiped in spirit and in truth. In the spirit of Christ, let the diverse parts of the body have their diversity.

It is true that in unity there is strength, but this is only physical strength. It could lead, and probably would lead, to a form of legalism as men tried to define what the group should and should not do. There is strength in diversity of ideas. There is strength in the new ideas that come as men are challenged by the status quo of things. These new ideas are not always accepted by the established group, and there must be avenues of expression for them. Extremes are dangerous. The extreme of physical unity leads to the stifling of ideas. The extreme in the opposite direction of unbridled disunity is also bad. A narrow road must be followed between the two extremes. In reality, men love legalism because it forms a firm footing on which to stand. It gives them a sense of sureness.

In the Old Testament, the Israelite people who were freed from bondage reviled Moses after

(Continued on page 25.)

Editorials

OLD 100th

THE office is nearly as familiar as the hymn tune and much older. On Tuesday next, the enthronement of The Most Reverend Arthur Michael Ramsey as the 100th Archbishop of Canterbury and Primate of All England, is to occur. After Prime Minister Macmillan recommended his election to Queen Elizabeth II last January, the traditional steps to Tuesday's ceremony have been followed.

Dr. Goeffrey Francis Fisher, who made such a favorable impression on Chicago and Evanston during the 1954 assembly of the World Council of Churches, by riding a police motorcycle in his gaiters, retired May 31. Earlier, Dr. Ramsey announced that he would continue his duties as Archbishop of York until mid-June.

We take notice of the event in order to wish him well and also to call attention to some of the attitudes which the new Archbishop seems to hold that bid fair to make him a prominent figure in interchurch circles, as well as among his own brethren.

For one thing, Dr. Ramsey is a biblical scholar, as well as a proven administrator. It is pleasant to think back on the days when we sat together in section two of the Third World Conference on Faith and Order, at Lund, Sweden, in 1952. Then we were professors in our respective theological faculties. Of course we didn't embarrass him by making the comparison openly. He was Regius Professor of Divinity at Cambridge University. Already designated as Bishop of Durham, he was soon seated and, in 1956, he became Archbishop of York at the age of 51.

Ramsey had plenty to say in the long sessions of our little group of thirty or so, at Lund. He is cordial and he is humble, in a dignified sort of way. When confronted with the possibility that one of his fellow Anglicans, Professor Leonard Hodgkin, might like to leave a slight opening for churches with congregational polity to be theologically sound, he pulled his shoulders high and stuck his neck in low, and pontificated on the subject.

When he was lecturing in Chicago in 1959, he got plenty of notice by saying, "I am willing to accept the Pope as a presiding bishop among the bishops of Christendom, but not as infallible." In 1956, he led a group of Church of England clergymen to Russia for talks with Russian Orthodox ministers. He has expressed the hope that the

Methodists may again become "Societies" of the Church of England some day. He is expected to make his presence felt at the World Council sessions in New Delhi, next November.

The thing we like about the new Archbishop is his unwillingness to give up, in the struggle for fuller expression of the unity of the Church. He looks as if he were far from us. It probably looks that way to him, too. But he knows our differences are man-made and not the will of God. We hope Dr. Ramsey has a long and fruitful term.

Peace Through the Corps

WITH a bold and swift move, the President of the United States has asked for, and received, a Peace Corps program. It is expected that before Fall, half a thousand people, mostly young adults, will be on their way to Asia, Africa and Latin America where each will serve at least two years in some humanitarian project.

There will be no pay. The requirements are very demanding. Enough money will be provided for subsistence on the same level as the people with whom Peace Corps people are working. At the end of the period a bonus of \$75 per month will be waiting.

Many of these details bring back memories, some happy, some wearisome, to those who have engaged in the ecumenical work projects of the churches, since the end of World War II. One wonders if those rushing to volunteer have any concept of what it means to live "at the subsistence level." After two days on the short end of a pick or a shovel, idealism seems to some hardly worth the blisters.

To others, the long hours of labor, the lard sandwiches and "Eintopf" are vague memories. The oneness which Jesus Christ brought to unlike workers through labor, fun and worship lingers in one's mind. Walking again in the community which has "endured" a bunch of campers, as we had the privilege to do, two years after the camp we led had ended, one concludes that the horizons were permanently lifted and that a perpetual crop will grow from the good seed sown.

Will church young people stop volunteering for these ecumenical projects for which they must pay all costs, and when there is no bonus at the end? We hope not. The new program is not a substitute. It can be helpful on the world scene if handled well.

There Is a Quiet Ministry
To Be Fulfilled Through
Concerned "Listening Laymen"

Lend an Ear

James W. Carty, Jr.



FRANK, a tall and generally jovial clothing store salesman, stormed out the door of the business which employed him. At an end was one of the longest, most frustrating days in his 15 years of work for the firm.

On his way home, he stopped his auto in front of a market, which was operated by Tom, a deacon at the First Christian Church. It was near closing time and the place was deserted except for the owner.

Frank, who ordinarily was talkative and outgoing, seemed strangely silent. From his right hip pocket he took out the grocery list which his wife had given him earlier that day. He began selecting the items and putting them in the cart.

The owner, a sensitive church leader with a friendly ear, sensed that something was troubling his long-time pal. However, Tom did not pry. He felt that Frank would unburden himself if he felt the need.

Indeed, soon the distressed clothing clerk began describing his problems. "My job is getting more difficult all the time," he confided. "I made some suggestions for re-arranging the best-selling items so that they

Mr. Carty is professor of journalism and director of public relations for Bethany College, Bethany, West Virginia.

would be handier, and we would have less unnecessary walking to get the stock. But my boss wouldn't listen."

He shook his head sadly. "I was just trying to help him," Frank added, "and he didn't pay me the courtesy of letting me explain my suggestions."

Plainly, Frank felt hurt, frustrated and bewildered. Now that he had encouraged a friend to share his troubles, Tom gladly gave the matter his whole-hearted consideration.

"Tell me some more about the situation," Tom said gently. He listened sympathetically as Frank described two previous quarrels with his supervisor.

As Frank talked, the tension, the inner conflict, that almost ripped him in two, melted. He began to feel better. He lost his bitterness toward his employer, and the load on his shoulders lightened. No longer did he feel over-tired and fatigued.

Frank even backed up, "Of course, I may have been somewhat abrupt in the way that I handled my recommendation. I was a little nasty when I told my boss that his method of arranging stock wasn't working. Told him my plan for display was much better. Guess my rough attitude set him off the wrong way."

As the salesman talked, he

could appreciate the fact that he and the clothing store owner both were at fault. He resolved to make amends by being a more considerate employee, and by trying to see the situation from the standpoint of the boss as well as from his own.

Wisely, Tom had listened rather than give a lot of advice. For Frank was in a talkative mood. He wanted to share his problems with someone who would keep them in confidence. So he had opened up and poured out his heart. The result was that he gained an inner peace. He found resources within himself for handling his difficulty.

The listening had proven creative. Later in the week Frank was purchasing more groceries at the market. He reported to Tom that the situation was much improved at the clothing store. He had been more aware of his boss's problems, and he in turn listened to and agreed with Frank's proposal for re-arranging store stock.

On another occasion, Neil, a plumber, sought the counsel of Tom concerning some marital problems. Neil was able to fix up the mechanical deficiencies at homes all over town, but was unable to patch up the inadequacies of his own family life.

"My wife and I argue continually about finances," he admitted. "We quarrel in front of

our sons. Ken, the oldest boy, gets real upset. He worries. It is hurting his school work. I'm afraid he won't get a college scholarship."

As Neil began talking, his anger subsided. His bitterness left. His bleak attitude disappeared. He came to develop hope.

Tom didn't tell Neil what to do, but he did outline some alternatives and possible consequences of following each play.

In illustration, Neil and his wife, Sally, could sit down together and review their finances and re-budget them. Or they could let matters drift and hope for the best, possibly a surprise miracle. They might even seek the aid of an outsider, as an economics teacher at a high school or college, and he could help them devise a new budget.

Neil and Sally were so emotionally upset that they were unable to sit down without outside help. If they drifted, matters only would get worse. So Neil himself decided the best approach would be to ask the help of an educator, and he headed home to convince his wife of the need of this method. She agreed. A few months later, he reported to Tom that the finances were back in balance.

Meanwhile, around the nation many other deacons and elders are doing informal counseling or listening at the marketplace, the drugstore, the place of business, the park, the barber shop, the sports field, the home. The reason is that there are not enough professional trained guidance workers—ministers, physicians, psychiatrists, psychologists, social workers, personnel directors—to help all the persons who are distressed. For one out of every 10 persons in the nation has an emotional or mental disturbance that is disabling and which requires serious attention by a trained specialist.

Yet nearly everyone has problems and tensions, difficulties that he *should not* keep within himself. When these are "kept in" they will grow and explode out of all proportion. In order to

prevent these problems from getting out of hand, he needs to talk them over with somebody. He can gain relief and prevent them from becoming overwhelming if he seeks the informal aid of sensitive laymen or women.

Such deacons, elders, presidents of Christian men's and women's organizations can perform a valuable spiritual function by "lending an ear."

They can listen creatively when another person wants to unburden himself. The place may be wherever the distressed individual feels secure in talking with freedom. It may be over a cup of coffee or a coke in a restaurant.

At a variety of places, the troubled persons will relieve themselves of inner conflicts and

worries by talking about these concerns. Generally, the listening layman will not be called upon to give advice or make recommendations. His principal value will be in *listening sympathetically*, in hearing out a person.

For as the troubled person talks about his worries, he will get them out in the open and face them rather than continue to repress them or to try and deny their existence. His talk will relieve his emotions. He will be able to see more clearly, rationally, and to understand himself.

He will be freed of imprisoning emotions and can unify himself. He can find inner resources—plus the desire to see the outer resource of God—and can start on

(Continued on page 25.)

We Must Invest All Our Talents in Serving God

Stewardship of Personality

by Doris M. Wood

"He is able to hold a person in the palm of his hand."

"She has a way with people!"

How often we hear such remarks without realizing that such a gift is a Christian responsibility, bestowed by God, and one that should be shared in the service of our Lord.

We hear much about stewardship in our churches. The Parable of the Talents is familiar to all of us and possibly is most often interpreted as being applicable to increasing our financial resources, in helping to maintain or acquire the practical necessities of our church.

But sometimes, too, this parable is used to illustrate gifts of another type—gifts that can be multiplied if we do not hide them "in the earth."

Have we ever given thought to the stewardship of an enthusiastic, magnetic personality put to

Miss Wood is a member of First Christian Church, Chico, Calif.

work in the service of the Master?

It is a fact today, recognized by experts in the field of business and public relations, that personal magnetism and enthusiasm are qualities which are greatly to be desired. Ranked higher than skill in some fields, is the ability to be filled with interest and love for one's fellow man—a personal warmth which spreads and attracts as it is bestowed upon others.

These qualities, if we possess them, can change our private worlds and the worlds of those with whom we come in contact. Doors have been opened and lives have been transformed by such personalities.

Let us think of what we call "personality" in terms of Christian stewardship—something to share and something that will magically increase as it is used. There is work to be done with this "commodity." Are you investing to the full your talent of personality?

NEWS

The Church at Large



Record Legal Study Made in the Case

Supreme Court OK's Sunday Closing Laws

WASHINGTON, D. C.—A law requiring citizens to observe one day of rest a week from work and commercial activity and leaving the choice of the day to their individual preference would not accomplish the objective sought by Sunday closing laws, that of "an atmosphere of entire community repose."

This opinion, expressed by Justice Felix Frankfurter, only Jewish member of the United States Supreme Court, is the keystone on which the court upheld constitutionality of laws banning retail sales on Sunday in Massachusetts, Maryland and Pennsylvania.

Justice William O. Douglas would have declared all such laws unconstitutional as an abridgement of religious freedom.

Justice William J. Brennan, Jr., the court's only Roman Catholic member, and Justice Potter Stewart, an Episcopalian, would have declared that such laws must include a provision for those who wish to observe a Sabbath other than Sunday, so that they would not suffer discrimination.

Chief Justice Earl Warren spoke for the court, rejecting these opposing arguments, in four opinions that required 27,000 words to define the majority's ruling.

It was Justice Frankfurter, with whom Justice John Marshall Harlan concurred, who delivered a monumental 86-page separate concurring opinion that decided the issue against appellants who were members of Mr. Frankfurter's own faith.

Mr. Frankfurter incorporated 112 footnotes, seven pages of appendix, and 20 pages of yard-wide charts in his opinion, believed by court observers to be the longest legal opinion ever written by a member of the court. The charts analyzed in every detail the Sunday laws of 49 of the 50 states. Only Alaska does not have such a statute.

"To many who do not regard it sacramentally, Sunday is nevertheless a day of special, long-established associations, whose particular temper makes it a haven that no

other day would provide," said Mr. Frankfurter.

To the argument that making an exception for those who observe some other day of the week as sacred would not defeat the purpose of Sunday legislation—and therefore is an unnecessary and unconstitutional burden on Sabbatarians—Mr. Frankfurter said: "To whatever extent persons who come within the exception are present in a community, their activity would disturb the atmosphere of general repose and reintroduce into Sunday the business tempos of the week."

The court, on the basis of Mr. Frankfurter's separate concurrence, voted 6 to 3 to uphold the Massachusetts and Pennsylvania laws as the statutes presently stand. The Maryland law was upheld by 8 to 1.

Religious News Service, which rarely "editorializes" made the following observation:

The narrowness of the court's decision and the difficulty of the nine Justices in making up their minds makes it evident that, while states have the authority to enact Sunday laws, in the opinion of all but Justice Douglas, the question of how far the states can go in imposing sanctions on Sabbatarians may well be the subject of a number of future Constitutional tests.

S. Baptist Convention Unwieldy Says Editor

RALEIGH, N. C.—A prominent Southern Baptist editor has characterized the Southern Baptist Convention as "unwieldy, unpredictable and uncooperative most of the time," a denomination "impatiently waiting for dynamic leadership."

J. Marse Grant, editor of the *Biblical Recorder*, journal of the North Carolina Baptist State Convention, said lack of leadership was the dominant impression he had while attending the SBC's annual meeting in St. Louis, Mo.

"A continued safe and sound, don't-offend-anybody type of leadership is not sufficient for these turbulent, changing times," he said, stressing that the Convention needs leaders to give it "some sense of direction in the crucial, crossroads years ahead."

He criticized Southern Baptists in an editorial for continuing "to be an island to themselves."

Many Thousands Killed in West African Territory

Appeal for End of Bloodshed in Angola

NEW YORK—An appeal to President Americo D. R. Tomaz of Portugal to bring an end to bloodshed in Angola, West Africa, was made here by over 80 prominent U.S. and Canadian Protestant and Roman Catholic leaders, both clergy and laymen.

In an open letter to "The President and People of Portugal," they urged the setting up of a consultation of Portuguese government leaders and Angolan representatives "to seek a reasonable solution" to halt the indiscriminate killings of Portuguese and Africans.

Among U.S. Protestant signers of the appeal were Theodore L. Tucker, secretary of the Africa Committee of the National Council of Churches; and Dr. Arthur Lichtenberger, presiding bishop of the Protestant Episcopal Church.

In a covering letter to the Protestant leaders requesting their signatures, Mr. Tucker said recent reports to his committee indicated that at least 1,000 whites and 8,000 Angolans have been killed to date, while some estimates put the African casualties as high as 20,000.

In their appeal, the religious leaders warned that the situation in the Portuguese territory "threatens to explode into a war of extermination between Portuguese and Africans." They said it is an obligation of any state to control rioting and armed manifestations.

Anglican, R. Catholic Cooperation Predicted

LONDON—Dr. Geoffrey Francis Fisher, on the eve of his retirement as Archbishop of Canterbury, declared that "without any doubt," the Roman Catholic Church and the Church of England will move closer to each other in the future.

Interviewed on an independent television program, the 74-year-old churchman declared that "my visit to Pope John XXIII (last December) and the fact that he received me did not just happen out of nothing."

Red Assails Lutheran Film "Question 7"

NEW YORK—A Lutheran film executive here disputed recent charges by a Soviet embassy official that the motion picture "Question 7" is "unfair" and "a mockery of the situation in East Germany."

"Every detail of the film depicting the harassment of Christians under the Communist regime in East Germany was carefully authenticated," asserted Robert E. A. Lee, executive secretary of Lutheran Film Associates, for which the movie was produced by Louis de Rochemont Associates of New York. Lee was a production associate during shooting of the film.

Widely acclaimed by movie critics in the U.S., it describes the agonizing experiences of a Lutheran minister serving an East German parish whose former pastor was imprisoned by the Communists for alleged anti-State actions.

In a recent speech at Augsburg College in Minneapolis, Minn., Genadi Gavrikov, Third Secretary of the Soviet Embassy in Washington, D. C., stated, according to Mr. Lee,



—RNS Photo

QUEEN ELIZABETH is shown examining an ancient Bible during her visit to the "Bible in Britain" exhibition at the chapter house of Westminster Abbey in London. She was also shown two Bibles that belonged to Queen Elizabeth I, one an early 15th century of the Wycliffe New Testament, the other a Greek New Testament bound in crimson velvet and bearing the coat of arms of Queen Elizabeth I.

that he had seen "Question 7" and, in response to a question from a student, charged that "there must be a big exaggeration."

Planning the Indiana Capitol Prayer Room



PLANS FOR A PRAYER ROOM in the Indiana State Capitol were discussed by Governor Mathew Welsh (seated), E. Roger Frey (left) and Rollin V. Mosher, members of the architectural department of the Board of Church Extension of Christian Churches, and with Grover T. Hartman (right), executive secretary of the Indiana Council of Churches. Governor Welsh is a member of the Christian Church.

Priest Scores Acts Of "Freedom Riders"

ST. LOUIS—A nationally known interracial worker has scored the action of "Freedom Riders" in Alabama, Mississippi and Louisiana.

It was reported in the *St. Louis Review*, official newspaper of the Roman Catholic archdiocese in the St. Louis area, that Patrick J. Molloy, the priest-founder of the St. Louis Catholic Interracial Council here said the "Freedom Riders" were doing more to create interracial tension than to improve race relations.

Monsignor Molloy, pastor of the Blessed Sacrament Parish here has been engaged in interracial work for twenty years. He said: "I am totally opposed to Freedom Riders . . . you don't diminish racial tension by increasing it, and that is what the Freedom Riders are doing. The last thing we want in racial relations is conflict. We can't win by force—we can only win by an appeal to morals, by persuasion, by education, by creation of racial good will."

The Roman Catholic priest noted that there is a big difference between the tactics of the Freedom Riders and those of the sit-in demonstrators.

H. H. Hobbs Heading S. Baptist Convention

ST. LOUIS—Herschel H. Hobbs, minister of First Baptist Church, Oklahoma City, was elected president of the Southern Baptist Convention at its annual meeting here.

Dr. Hobbs, 53, and a native of Alabama, in an interview after his election commented on the racial violence in Montgomery over segregated bus stations. He said he thought sit-ins and "Freedom Rides" by Southern Negroes were "unfortunate."

He said "progress is being made" in race relations in the South, "and if given more time, it will be made. If it is forced, it may tear down all that has been accomplished."

By a standing vote delegates defeated a suggestion to establish liaison with the Boy Scouts of America. The Executive Committee had recommended that the denomination's Brotherhood Commission act as liaison.

The commission pointed out that Southern Baptist churches sponsor more than 7,000 Scout troops with more than 200,000 members.

Sidelights in the News

The Civil War and The Churches' Role

ST. PAUL, MINN.—American churches helped provide the ammunition of hatred that flared into the Civil War 100 years ago, a prominent Methodist minister told the Minnesota State Pastors' Conference here.

Dr. Harold A. Bosley, pastor of First Methodist Church, Evanston, Ill., spoke on "Sins of the Clergy and Churches Which Led to the Civil War."

Southern Methodist clergymen had joined unanimously in the position of the Church in 1780 that slavery was a sin and that church members were to be instructed to dispose of their slave holdings, he said.

"But a Negro slave at that time was only worth about \$300," Dr. Bosley pointed out. "By 1860, the value of a slave had risen to \$2,000, and the attitude of many clergymen had been softened to the extent of defending slavery as ordained of God, and [maintaining] that it could be used as part of the Christian framework."

He then traced how the Methodist, Presbyterian and Baptist Churches were split wide open into northern and southern segments over the slavery issue. (The Christian Churches (Disciples of Christ) did not.)

"Leading statesmen of the nation like Clay and Webster voiced the opinion that the nation could not avoid political and civil war since the churches could find no solution for open schism," Dr. Bosley said.

"The specific sins of the churches were their failure to keep true to the original insight as to the evil of slavery, and their refusal to comprehend the full social implications of division.

"History has left plain warnings, and if man blunders into a final world war, he can blame no one but himself," Dr. Bosley warned. "In the Civil War, only the slavery issue would have been lost if the South had won, but in the next and final World War, all is lost."

Rejecting Violence

ST. LOUIS—The Southern Baptist Convention went on record here as rejecting both "mob violence" and "unwarranted provocation" as solutions to racial problems in a resolution that referred to the "Freedom Rider" incidents in Alabama.

Sects in Germany

BERLIN—A leading West German Protestant authority on sects reported here that sectarianism is on the increase in Germany today, gaining some 200,000 more adherents in the last four years.

Dr. Kurt Hütten, a senior official of the Evangelical Church in Württemberg, disclosed that Germany's 65 different recognized sects claim a membership of some 900,000.

Of the 65 sects, 35 are of German origin while the remainder were "imported" from abroad, including 18 from the United States, he said. Many small groups also have formed around individual "preachers," he added.

The strongest sect, Dr. Hütten said, is the so-called New Apostolic Church, which now numbers more than 500,000 adherents, an increase of 130,000 since 1957.

Next largest in number are the Jehovah's Witnesses with about 55,000, followed by the Adventists, 44,000; the Pentecostalists, 40,000; and the Mormons, 30,000.

A "Major Faith"

RALEIGH, N. C.—The Eastern Orthodox Church has been declared by North Carolina to be one of the major religious faiths.

Previously, three major faiths, Protestant, Roman Catholic and Jewish, were recognized in North Carolina. A similar resolution to add the Orthodox Church passed the Senate two years ago but was killed in the House.

Churches and Safety

SIOUX CITY, IOWA—A former National Safety Council official turned clergymen cautioned churchmen to resist the pressure of organized traffic groups to use churches as "mere sounding boards" for safety ventures.

E. W. Andrews, former editorial director of the NSC and now pastor of Trinity Lutheran Church, Pierre, S. D., was keynote speaker at the Siouxland Area Governors' Safety Conference for Religious Leaders here.

He urged the clergy to spur their parishioners to righteousness as motorists, but warned, "Unless you pastors of the children of God live your lives as motorists in obedience of God, you are in a very poor position to call your people to virtue."

R. C. Translation

WASHINGTON, D. C.—A new Roman Catholic translation of 18 books of the Old Testament, utilizing manuscripts discovered as recently as 1947, has been made by the Catholic Biblical Association under the sponsorship of the U. S. Bishops' Committee for the Confraternity of Christian Doctrine.

It is part of a five-volume series reported to be a notable departure from the Douay-Rheims version, used in English-speaking countries since the 17th century. The new translation is based on the original Greek and Hebrew while the Douay version was based on Latin translations of St. Jerome about A.D. 400.

Published by St. Anthony's Guild Press, Paterson, N. J., the new volume contains the books of the four major prophets: Jeremias, Isaias, Daniel, and Ezechiel, and the twelve minor prophets and the books of Lamentations and Baruch.

Merger in Mexico

NEW YORK—A plan to integrate the Mexican mission work of four U. S. Protestant groups under the National Presbyterian Church of Mexico has been announced.

Involved are the United Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S. (Southern), the Reformed Church in America and the Pioneer Mission Agency, an interdenominational organization which handles voluntary contributions for independent missionaries, with headquarters at Keswick Grove, N. J. The agency already has indicated its approval and final endorsement awaits action by the general assemblies of the other four bodies.

Red "Evangelism"

BERLIN—Baptisms in the Evangelical Churches of East Germany have decreased continuously during the past years, according to reports reaching here from Protestant Church authorities in the Soviet Zone.

The reports said the situation was particularly striking in urban areas where the number of baptisms has dropped to one-tenth of the figure for previous years.

Chief reasons for the decline, Church sources said, are the increasing political propaganda and pressure for the so-called "Socialist name-giving ceremonies," an atheistic counterpart to Christian baptism rites; and a growing general indifference among the people toward religion as a result of the political development in the East German Communist State.



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NEWS IN BRIEF

"DIVISIVE METHODS"

COLUMBUS, OHIO—In a sharp attack here on those Episcopal laymen who would deny their fellow churchmen the right to criticize the House Un-American Activities Committee, Bishop Roger W. Blanchard of the Diocese of Southern Ohio, said, "Let us resist . . . not assist" the spread of communism "by avoiding divisive methods."

Addressing the annual convention of the diocese, Bishop Blanchard pointed out that Communists are committed to spreading dissension and creating disunity, and that the use of their techniques would, from the Christian viewpoint, be self-defeating.

DAR PROTESTS

WASHINGTON, D. C.—The issuance of two postage stamps by the United States honoring Mahatma Gandhi as the "apostle of non-violence" was sharply criticized here by the Daughters of the American Revolution.

The patriotic organization adopted a resolution asking the Post Office Department to confine its future issues of stamps to "American subjects" and prominent Americans. The Gandhi stamps were part of a series honoring "Champions of Liberty" from other nations, including Ignace Paderewski, Mayor Ernst Reuter of Berlin and Dr. Thomas G. Masaryk of Czechoslovakia.

INTEGRATION STUDY

ATLANTA, GA.—Emory University's board of trustees announced after its semi-annual meeting here that a decision has been postponed on whether to admit Negro students to the Methodist institution pending completion of a study report.

ASSAIS CRITICS

LONDON—An official of the Church Missionary Society (Anglican) protested against "ecclesiastical globetrotters" who return home to criticize Christian missions after spending only a little time visiting missionaries in various countries.

Addressing the society's annual meeting here, Canon Max Warren, its general secretary, at the same time paid tribute to missionaries in many parts of the world, including those from the U.S., Australia and New Zealand, as well as England.

APPOINTMENTS

WASHINGTON, D. C.—President Kennedy announced the appointment here of Protestant Episcopal Bishop James A. Pike of California to the newly-created American Food for Peace Council. He also named former Mayor Charles P. Taft of Cincinnati, O., to the advisory body. Mr. Taft is a former president of the Federal (now National) Council of Churches.

ADVENTISTS ON AID

WASHINGTON, D. C.—The Seventh-day Adventist Church, which operates the second largest system of Protestant parochial schools in the United States, has told House and Senate subcommittees on education that it wants no tax funds for its private schools.

"It is by their own choice that they operate their own schools," the statement concluded. "To ask American citizens of other religions, or of no religion, to support by their tax dollars doctrinal teachings with which they may not agree would, in the opinion of Seventh-day Adventists, be a serious breach of constitutional principles."

GREAT MISSIONARIES ON STAMPS



THE APOSTLE PAUL
THE FIRST AND GREATEST
MISSIONARY



DAVID LIVINGSTONE
"THE GREATEST MISSIONARY PIONEER
SINCE THE APOSTLE PAUL"



—RNS Photo

THE 22ND annual missionary conference sponsored by Park Street Church (Congregational) featured an unusual stamp exhibit which included Biblical and missionary collections. The church supports 117 missionaries at an annual cost of \$225,000, the largest overseas missionary program of any single Protestant church in the U.S. Stamp displays from the forty-nine countries in which the church has missions also were a part of the exhibit. Shown here are three of the stamps.



Keep Moving, Please!

THE line was several people deep at the grocery checkout counter. Women waited in various stages of exasperation. Exasperation that ranged from that "I should have been there thirty minutes ago" look to an indignant, "If that checker doesn't speed up, I'll just have to speak to the manager."

There was the certain tempo of movement peculiar to a grocery store. By closing my eyes, I could feel its pulse and decided the beat of its rhythm. A sort of an off-beat instrumented with voices, the staccato click of cash registers, and the sharp thud of grocery baskets being pushed into one another to form a line of regimented servants.

The woman just ahead of me at the check-out counter was paying for her groceries with nothing but dimes! She explained, coyly, that she had broken her "prize pig" and was giving the checker the honor of counting it.

And so I mused . . . here was the American woman in everyday life. No matter what her station, she would have been destined to spend a certain portion of time grocery shopping. I wondered if any expert had ever taken a poll to see just how many hours a week were consumed this way. If the expert should have appeared here with pad in hand and gone up and down this line and asked each woman what her thoughts were at the moment, what would have been revealed?

My glance fell then on what could have been termed by an advertising man "the careful

shopper." She was still in the process of selecting her items. She stood with feet planted firmly, swaying slightly as she seemed to give complete attention to a mammoth display of cookies. A bright blue sign announced, "A full pound of cookies for 35c."

Just in case this "modest" six-foot display be overlooked, the advertising man had tied over it a huge bunch of orange balloons. I could almost see him peering out from some office window (disguised cleverly behind the latticework wall) saying to the store manager, "See! It works!"

But I knew it could have been quite possible that this woman was not thinking, "Well! What do you know, they sell cookies here! I'll just buy some." She could have been debating with herself about what was the difference in a pound and a "full" pound, pausing to count up in her mind to see if she had enough money in her purse to pay for what was in her basket, or she could have been wondering just how high those balloons would go if she were to snip the string.

There was a harassed young woman with her two small boys—boys who acted as though they had just had a conference on "how to handle mother." They kept approaching her with, "Let's just get these jelly beans." She did not even recognize their tactics with a response, but just put their item back on the shelf and continued on her way.

Across the aisle was a self-service meat counter, complete in

every detail. It offered the shopper prepackaged meats in endless shape and form. The display case was polished and had concealed lights . . . some of which switched off and on, highlighting first one feature and then another. And yet, in the face of all this, more business was being done by one of the meat packing companies who had set up the semblance of a country store. There was a cooking stove. Here a pleasant lady storekeeper was frying sausage and serving free samples. And right there on an "old time" cracker barrel, unwrapped links of sausage were offered for sale, as though tempting the buyer to defy cellophane sanitation and live dangerously.

Or, could it have been that some hardy individualist at the meat packing company had said, "Oh, come now, boys! You just cannot beat a personal, down-to-earth approach . . . no matter how formal and fancy the self-service idea may be. You need to be there to smile at the customer and invite him to taste our product."

Regardless of how it came about, one thing was certain. Women were buying sausage!

I left the store (with my sausage) thinking that here was a paradox of modern selling. It is one that might be considered even in the realm of religion as religious experts meet to plan mass meetings, arrange for displays of shiny, high-sounding theological phrases, and prepare "lamb chop" addresses complete with fluted pre-packaged copies.



WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: Couldn't a lot of the state and national positions of leadership in our church be filled with laymen, leaving more ministers in the local churches?

ANSWER BY: Spencer P. Austin, Executive Secretary of Unified Promotion.

This question has two major aspects which deserve attention. First, it voices a wholesome concern over the shortage of ministers for local congregations. Second, it suggests one possible means of draining off fewer men to other ministries than that of the local pastorate.

The concern for an adequate supply of thoroughly trained ministers should be very real throughout the brotherhood. Leadership for new churches and for those we already have makes it imperative to give serious attention to our pastoral needs. Consequently, agency leaders have put recruitment and training of ministers high on the list of priorities for the Decade of Decision. Probably more emphasis on recruitment is being made at the present time than at any time in our history.

Along with our concern for pastors in sufficient numbers, however, there must be a sensitivity to the numerous factors which take ministers out of the pastorate and turn them to other tasks. One of these factors is administrative work which will be discussed at length. Before turning to this, however, we should note without discussion several other forces which take

Send your questions to: The Editor, "The Christian," Box 179, St. Louis 66, Missouri.

men out of the local pastorate in numbers which we can ill afford. Some of them are:

- Pressures inherent in the pastorate demanding almost full time for church administration, preaching, counseling, public speaking, evangelism, crisis ministries, and community leadership.
- Frustrations of a task inadequately defined.
- Congregational bickering and pettiness which make other callings seem more attractive.
- Ideological pressure groups such as John Birch Society, Ku Klux Klan, White Citizens Councils, etc., which often try to force the minister into a position of endorsement or be driven from his pulpit.
- Discovery of talents more suitable for other vocations.
- Lack of anyone coming to the rescue when faced with a major personal crisis.
- Inadequate compensation from the church.

The suggestion that laymen could be used in many of the administrative jobs in state and national work is a good one. Actually, at the present time there are between fifty and one hundred laymen employed in executive or administrative positions in national life. A lesser number is employed in state organizations. These include the chief executive of five of the national agencies, in addition to lawyers, architects, editors, travel agents, office managers, technicians, businessmen, supervisors —each dedicating his abilities and the fruits of his previous experience to the administrative life of one of our agencies.

Some administrative tasks are

more suited to a lay background of experience than others. Normally, one would expect the administrator of the evangelism or churchmanship program to be a person with pastoral experience and understanding. By the same token, one would expect the state directors of men's work to be laymen, experienced in lay activities of the local church. Unfortunately, only two of the twelve state directors of men's work are laymen. Occasionally, other jobs as obviously suited to laymen are filled by former ministers. We may well ask why?

The answers are many and varied. Frequently, when a position needs to be filled no layman is known to the particular agency who would have either the experience, education or aptitude for the job, or, if he has these, would be willing to serve at the salary the church agency could pay.

One helpful approach to getting more laymen into administrative positions in church life would be for laymen to share with their ministers or with the national department of men's work their interest in church administration. These names could be passed on to the state and national agencies.

A second approach to this matter would be for laymen to prepare themselves for church vocations. Such preparation would include utilizing reading course for lay ministers, familiarizing themselves with brotherhood organizations and relationships, and serving creatively in their own local situations.

A third approach would be for churches to invest enough money in agency life to make many of the administrative tasks attractive to laymen.

Mary: Consecrated Motherhood



"Where the Scriptures Speak . . ." by the Editor

Scripture: Luke 1:26-31; 2:41-49; John 19:25-27.

WE HAVE finished half of the year 1961 and today we begin the lessons for the third quarter. The general theme for the lessons ending September 24 is "Personalities of the New Testament." We will not be studying the most famous names in the New Testament, such as Jesus, Paul, Peter or John. However, all of the names will be familiar to any reader of the Bible.

There are many ways to arrive at an understanding of truth. The New Testament uses many ways itself, in the teaching process. There are parables, questions and answers, sermons and straightforward announcements of doctrines by our Lord himself. Another way to learn is to look at people. When we see how they live and what they believe we can learn from their experiences. It is to be hoped that we will observe many characteristics of New Testament personalities during our study of the next thirteen weeks which will be helpful to us in living a Christian life.

What we have about Mary in the New Testament is not written as a biographical study. There is just a series of incidents in which she is involved and we deduce something about her personality from her reactions to the situations.

The three portions of scripture which are chosen for our text today are the most central.

First, we look at the passage in Luke which is called the Annunciation. Matthew records this event as being revealed to Joseph by "an angel of the Lord appearing to him in a dream" (Matthew 1:20). Luke says that

"the angel Gabriel was sent from God" to tell Mary that she would soon bear a child.

Luke 1:28 must surely be the most familiar verse in the New Testament to Roman Catholics. It is the foundation text of the *Ave Maria*. This is surely the most regularly assigned prayer of penance assigned by the priesthood, if one can judge by conversations, road signs and radio broadcasts.

We call this fact to mind, not for the purpose of arguing with the Roman Church at this point but simply to remind ourselves of the ultimate adoration which Mary has received. Many, many centuries ago the Roman Church

assigned to her the title "Mother of God." In our city, there is a school dedicated to "Mary, Queen of Heaven." Following an article in *The Christian* some months ago in which the writer said that Christian Churches seldom speak of Jesus as God but rather, as the Son of God, I got a good many letters disagreeing with the writer. If Jesus is God, then there is nothing wrong with calling Mary the Mother of God, I suppose.

It seems to me, that Mary is portrayed in the New Testament as the typical and perfect mother, and that we will profit much more by her example if we look at her as such. She was "greatly

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JULY 2, 1961

The Scripture

Luke 1:26-31

26 In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came to her and said, "Hail, O favored one, the Lord is with you!" 29 But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. 30 And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus."

2:41-49

41 Now his parents went to Jerusalem every year at the feast of the Passover. 42 And when he was twelve years old, they went up according to custom; 43 and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, 44 but supposing him to be in the company they went a

day's journey, and they sought him among their kinsfolk and acquaintances; 45 and when they did not find him, they returned to Jerusalem, seeking him. 46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; 47 and all who heard him were amazed at his understanding and his answers. 48 And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." 49 And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?"

John 19:25-27

25 So the soldiers did this; but standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" 27 Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

troubled" when the forthcoming birth was announced to her. What mother is there who has not done a little worrying about such an event. The spectacular surroundings of the birth of Jesus could not help but give Mary some cause for wonder.

She was told to call his name Jesus (verse 31). In the Old Testament (Isaiah 7:14) it is said that "his name shall be called Emmanuel." Matthew quotes this Old Testament prophecy immediately following the announcement that his name is to be called "Jesus." The Greek, "Jesus," would be "Joshua" in the Hebrew language. Built upon a different Hebrew word for God,

than Emmanuel, it means, "God is salvation."

The experience of Mary and Joseph and Jesus going to Jerusalem for Passover is also well remembered. Jesus was twelve at the time (Luke 2:42) and he was big enough to spend time with the boys rather than staying always at the feet of his parents. As a result, the great crowd of pilgrims headed back toward Nazareth and his parents did not discover that he was not along until after "a day's journey" (verse 44). A new characteristic of Jesus was revealed when they found him, three days later, listening to the teachers in the temple and asking them questions.

They were all "amazed at his understanding and his answers" (verse 47). The anxiety of Mary was just what we would expect.

The third passage is the picture of Mary and the other women at the foot of the cross. Here Jesus gave charge to "the beloved disciple" to take Mary as his own mother. It is a tender scene and one which she must have cherished all the days of her life.

We have not done justice to Mary in this lesson discussion. She is the ideal of motherhood. She is rightly honored by those who worship her Son. Let us not make an idol of her but rather, take from her the example of true and devoted motherhood.



Meaning for Today

By Ross M. Willis

THROUGHOUT the history of the Church, Mary, the mother of Jesus, has been elevated to a position of majesty. The world's foremost artists have imagined her striking beauty, her regal gowns, her warm and tender nature. Sculptors have formed her image in ivory, bronze, wood—even gold. She has become the eternal symbol of motherhood, and remains so even in our time. She has been glorified, praised, and literally worshiped by a vast section of the Church.

Strange what history can do. For the Mary of the New Testament is, in many ways, a far distant person from the Mary history has fashioned. In the Gospel accounts, Mary was be-

trothed to an industrious carpenter who earned his livelihood through the strength of his arms and the skill of his hands. On the eve of the birth of her first child, Mary was forced to make a treacherous journey under unpleasant conditions over the rugged terrain between Nazareth and Bethlehem. She gave birth to Jesus in a common stable in the dark of night. For fear of the life of their new son, Mary and Joseph fled to Egypt, and exile. Returning to Nazareth, they resumed a carpenter's life.

Yet, not only a humility of surroundings, but also a humility of inner self was included in the characteristics that composed Mary's life. On the night of Jesus' birth she was so overwhelmed she could not speak but simply, ". . . kept all these things,

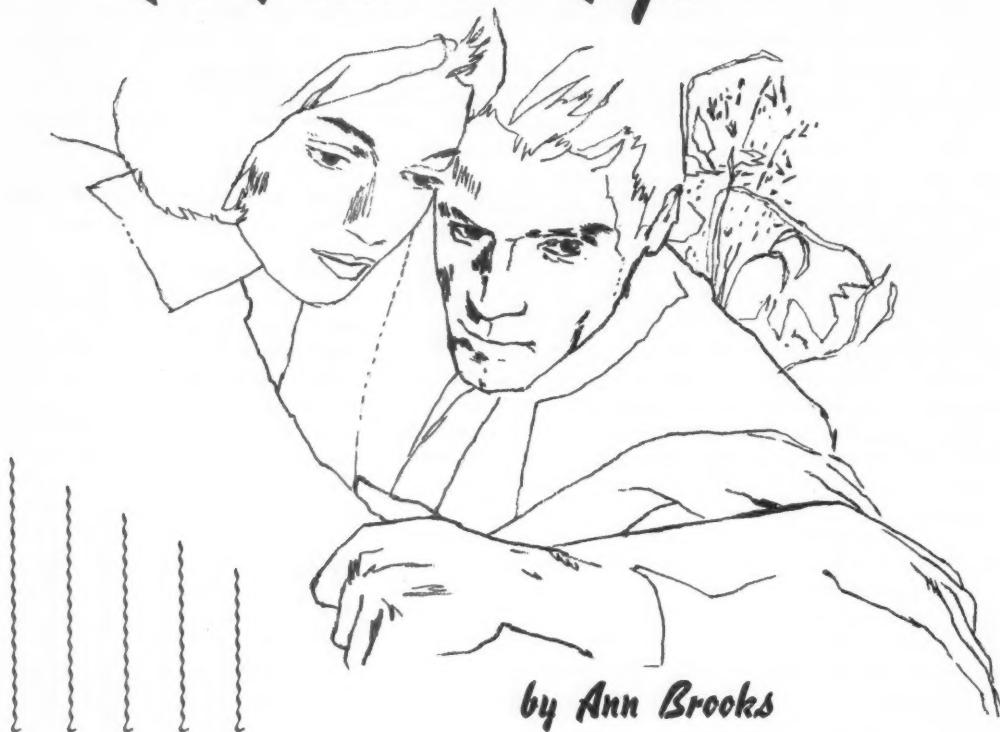
pondering them in her heart." (Luke 2:19.) She misunderstood her son, and at one juncture in his ministry sought to persuade him to leave his mission and return home. (Luke 8:19-21.) She made mistakes in her expectations of him, as at the marriage feast in Cana in Galilee where she became worried about the failure of the wine. (John 2:1-4.)

But in spite of her humble failures, her misunderstandings, her mistakes, Mary had a simple and dedicated faith in her son. When those devoted disciples met in Jerusalem on that immortal Pentecost, Mary was there. She was faithful to her son and sought to witness to his power.

Here is where Mary gives strength to our lives. Not in the area where history has sought to make her a woman of super-human qualities, but in the area where Holy Scripture reveals her most human qualities: her humility, her struggling, her failing, her experience of being overwhelmed by it all, and her steadfast faith. For it is in the recognition of Mary's human qualities that we understand that God can reveal himself through weak, humble, failing lives like Mary's, and ours, if we will remain steadfast in His love and devoted to His service.

Mr. Willis is minister of Park Avenue Christian Church in East Orange, New Jersey.

To Plow in Hope



Art by Bartig

by Ann Brooks

MARTHA FONTAINE scalded the breakfast dishes and swished the last of the soapy water down the drain. She untied her crisp gingham apron and peered hopefully through the open window at the eastern sky. Heavy clouds were covering the bright streaks of what had been a radiant summer sunrise. She disliked a rainy Sunday morning, even though the wheat needed a shower.

With young wifely pride Martha watched her husband going about his chores at the barn. Paul moved with the smooth, easy grace typical of a strong man who is ever conscious of beauty all about him.

Sometimes she thought Paul spent more time looking than he did working. If only he could readjust to farming and again find time to paint the ever-changing landscape he loved. But to Paul painting seemed to have become a closed door. He now let the farm work absorb all his time. Yet Martha knew that he

yearned to paint.

She admired him for taking over the Indiana farm after his parents' death a couple of years ago. There was no other way to pay the mountain of debt; most of it had been for his college education and art school. Martha remembered the water colors, oil paints, and brushes thrust away in a cupboard drawer upstairs. What an abundant life she found here as compared with the bare New York apartment they had shared high above the turmoil of traffic.

Thunder rumbled over the hills and rattled the windows. Paul dashed in as the first giant drops of rain splattered the thirsty ground.

"Rain, at last!" Paul wiped his hand over his short cropped hair and grinned at Martha, who had slipped on her blue linen dress and was brushing her dark curls.

"I'll take you to Sunday school, Martha. A gentle rain is just what the wheat needs, but it might make the side roads a little slip-

pery."

"Won't you come for church, Paul?" Martha's dark eyes pleaded. "You so seldom miss."

"Not today, honey. I'll hurry back and see that those silly fryers of yours don't stack up in the fence corner and drown."

Paul grabbed his raincoat and ran for the car. He drove close to the steps. "You'll need a raincoat too," he called above the swishing windshield wipers.

"I should stay and help you, but I don't like to disappoint my Sunday school class."

"I'll make out, honey. Hang on!" The car skidded on the drive and splashed yellow water across the windshield. Paul was quiet as he drove the two miles to the country church. Martha, sweet and fragrant beside him, hoped the rain wouldn't hurt the attendance.

"Come for me about 11:30, then?" Martha gave Paul's hand an affectionate squeeze and dashed into the lighted church.

The rain poured all through the

song service, and when classes passed, hailstones clattered dangerously against the windows.

Martha's class of teen-agers was restless and giggly. But the lesson about the good Shepherd, how he goes before and his sheep follow him when he calls them by name, seemed to make a deep impression.

Few went home after classes. Young and old together assembled in the little chapel. The minister read from the ninth chapter of First Corinthians and chose for his text a part of verse ten. "The plowman should plow in hope."

Following Communion Martha heard a humming as of a little motor. She glanced about for a moment, and saw Fred Casper from the local radio station making a tape recording of the worship service. Paul and he had been roommates in college before Paul went to New York. She turned her attention again to the minister.

"Some of you may not realize the significance of the thought, 'to plow in hope.' But that is what each tiller of the soil does when he prepares his acres for the crop. If we have no hope, we would not plant our seed. . . .

"So we plow in hope," the minister concluded, "when we sow the seed of God's word in these young hearts and minds entrusted to our teaching."

• • •

After the benediction few loitered to visit. Everyone was anxious to see the extent of the hail damage.

Paul was waiting, white-faced, behind the steering wheel.

"What is it, Paul?" whispered Martha. "What has happened?"

"Every stalk of wheat is flat. If it does straighten, most of the grain has been shattered by the worst hail storm I have ever seen."

"Oh, Paul!" They drove through water hub-cap deep and looked on either side at the fields. Corn blades hung in stringy ribbons. Ditches boiled with trash and clay soil.

"Most of your chickens

drowned or smothered before I could gather them into baskets and put them in the brooder house." A bitter line drew at the corners of Paul's sensitive mouth. "Two years for nothing."

Martha's heart ached, for Paul, and for their mutual loss.

When they were safely home and dry, Martha finished up the Sunday dinner she had made preparations for the day before. Tender new green beans from vines stripped naked now. Carrots whose tops were beaten into the ground by icy slugs. And crisp friend chicken that would stick in their throats as they thought of the rest of the flock.

The two ate in gloomy silence; each nursing his own thoughts and trying not to notice the steady patter of rain. For diversion Martha turned on the table radio to the local station. "Maybe we can find out the extent of the storm. Others may be worse off than we are," she said.

She recognized the strains of a familiar hymn, then the voice of their minister, whose words had held her spellbound this morning. "If we have no hope, we would not plant our seed. So we must plow in hope. . . ."

The telephone jangled, two longs and a short, their ring on the party line. Martha turned off the radio.

"I'll get it," Paul got up from the table and answered.

"Hello. (It's Fred Casper!) How is it with you, Fred?"

"Yes, pretty bad here; our crop is a total loss."

"WHAT!"

"Aw now, Fred, I haven't touched a brush for months . . . Besides, it's still raining here."

"You say it's clearing in town? Well . . . , if I can find my rubber boots."

"But, Fred, if the bridge is out, how can you pick up the paintings? By helicopter! No fooling? I'll have them ready in the morning!"

Paul hung up the phone and boyishly swung Martha around and around.

"Did you hear? Fred says he wants me to do some water

colors of our crop just as it looks when the sun comes out. The bridge is out between here and town, and water is across the road in places. Photographers won't be able to make it out here for days. Fred suggests water colors for a news scoop in the city paper. He thinks some big magazines might be interested too!"

Martha was already in the basement finding their rubber boots.

"Whoopie, I have an assignment!" Paul bounded up the stairs two steps at a time and pulled out the cupboard drawer that contained his brushes and paints. He brought the drawer downstairs, pulled his easel from the closet, and tore off the top sheet of soiled paper.

"Paul," Martha's face was radiant as she handed him his boots and drew on her own, "maybe this is what the Lord has in store for you—so you can return to New York."

They went outdoors and stood hand in hand, staring in wonder at the picture before them. A field of bruised, twisted wheat, its gold heightened by bright shafts of sunlight against a clearing, rain-washed sky. And in the distance, as if outlining the backdrop, was a brilliant rainbow.

"Look, God's promise!" Paul's voice was vibrant. "No, Martha, we will stay here and paint. Come, let us 'plow in hope.'"

SMALL THINGS

So small a task and yet,
If it's not done,
There will be a missing thread
From the web that's spun.

So small a word and yet,
If it's not spoken,
Someone's sky may lose a star,
Someone's heart be broken.

So brief a thought, and still
It may prove the key
That will fit the very door
I thought was closed to me.

So short a life, and yet
How sweet a flower,
And what a lot of joy it brings
In its short hour!

by Helen de Huarte

**Ralph Sockman Among
Speakers; Woman Named Pres.**

N.E. Area Convention Backs Freedom Riders

SYRACUSE, N. Y.—"Hearts of One Accord" was the theme of the Centennial Convention of the Northeastern Association of Christian Churches, held here, May 25-28.

Coming from New York, New Jersey and the New England States, which make up the Northeastern Area, were 660 men, women and youth, representing 60 churches in this area.

The main speakers during the convention were Ross M. Willis, pastor of Park Ave. Christian Church, East Orange, N. J., who served as president; Dr. Ralph W. Sockman, noted Methodist minister of New York City; Dr. Perry E. Gresham, president of the International Convention of Christian Churches; and Mrs. Mossie Wyker, special representative of United Church Women.

Mrs. J. Quinter Miller, Yonkers, N. Y., was elected president for the coming year. She is the first woman in the history of the NACC to hold this office. Other officers elected were George W. Morris, Danbury, Conn., vice-president; Mrs. Philip Hollemeak, Schenectady, N. Y., recording secretary; and W. Bruce Bumbarger, Schenectady, N. Y., treasurer.

Among the resolutions approved by the convention was one supporting "The Freedom Riders." This resolution states in part, "We believe the actions of the Freedom Riders to be an honest effort to witness to Christian brotherhood and to obtain the liberties guaranteed by the Constitution, and that these our brothers are being deprived of their liberty and freedom by the enforcement of laws which we consider unchristian and contrary to the Constitution of the United States."

At the closing service on Sunday afternoon, ministerial licenses were granted to Robert Mowatt and Glenn J. Cook. Mr. Mowatt was recently installed as pastor of the Central Church of Christ, Auburn, N. Y., while Mr. Cook is serving the Bleeker Street Church of Christ, Gloversville, N. Y.

Stewardship Sermon Book to Be Published

INDIANAPOLIS, IND.—A volume of stewardship sermons to be written by ministers of the Christian Churches will be published by the Bethany Press in 1962, announced a Unified Promotion staff member here.

All brotherhood ministers may submit a stewardship sermon for consideration by the editorial committee before November 30, 1961.

Fifteen to twenty sermons will be selected for publication on the basis of their stewardship message, literary quality and homiletic force.

Jack Reeve, assistant secretary of stewardship of Unified Promotion and editor-compiler of the volume, said:

"This book should not only cap-

ture the 'power of the Disciple pulpit' but endeavor to stimulate good stewardship preaching with a sound theological basis. It should renew emphasis on stewardship beyond the fund-raising campaign."

Sermons submitted should be concerned with total stewardship including life abilities, vocation, energy and personal powers as well as money and possessions, Reeve added.

The stewardship committee of the Home and State Missions Planning Council originated the idea for the book of stewardship sermons for use during the Decade of Decision.

Stewardship sermons may be sent to Jack Reeve, Unified Promotion, Box 19036, Indianapolis, Ind.

Sanctuary Dedicated at Waxahachie, Texas



WAXAHACHIE, TEXAS—The sanctuary of First Christian Church here was dedicated April 30. The dedicatory speaker was Tilford T. Swearingen, executive director of the Texas Board of Christian Churches.

Richard Clayborne of First Christian Church, Midland, and a former pastor of the Waxahachie church, delivered the morning sermon.

At the evening youth service on dedication day the speaker was B. E. O'Donnell, associate director of Christian education for the Texas Board of Christian Churches. Dr. Charles F. Kemp of Texas Christian

University was the speaker for a Christian family service May 7.

On the same day Prof. Emmett E. Smith of TCU presented an organ recital on the \$35,000 Estey organ that had been moved from the old building. Two units of the three units have now been completed, including the sanctuary and an administration, fellowship and education building. The building and furnishings are valued at \$225,000. A children's education building will be added later.

Pastor of the church is Otha R. Clary.

16 Nationals to Attend Assembly at Purdue U.

CWF Quadrennial Is Next Month

INDIANAPOLIS—Sixteen nationals from 10 countries will take part in the second Quadrennial Assembly of the Christian Women's Fellowship July 19-23 on the Purdue University campus at West Lafayette, Ind.

They will participate in the massed assemblies and discussion groups as women of Christian Churches (Disciples of Christ) meet to consider the churches' 10-year program for the 1960's, the "Decade of Decision." They will join in informal "Meet the People" sessions and will help in discussions of the Assembly theme, "Choose Ye This Day."

The nationals, along with a number of missionaries and the other delegates, will witness on Saturday the appointment and commissioning of missionaries who will be going to new positions in the months ahead.

Included in the group are two nationals from the Republic of the Congo; one from India; six from other parts of Asia; and seven from Latin America. All of these have confirmed the proposed plans and arrangements.



Miss Kanchan Shah, principal of the Girls' School at Bilaspur, Madhya Pradesh, India (right), and Miss Sole dad Gallegos, president of the Women's Society of the Christian Churches in Mexico and teacher in secondary public school in San Luis Potosi, are among those to attend the Quadrennial.

'61 Chain of Prayer

INDIANAPOLIS—The largest number of churches ever enrolled in the Chain of Prayer, 353, were this year, linked one with another, in continuous 24-hour prayer vigils, that began on January 1 and extended until eight o'clock on Easter morning.

A brotherhood-wide program initiated within the department of evangelism of The United Christian Missionary Society, the Chain of Prayer is designed to spiritually fortify the pre-Easter evangelism programs of churches in the United States and Canada.

This year, for the first time, THE CHRISTIAN listed each Sunday, the churches that would be holding their prayer vigils that week.

Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

INFORMATION AND PICTURE WANTED of Rev. W. O. Moore, pastor at Christian Church in Rensselaer, Indiana, 1896-1897. Later lived in Indianapolis. Write church.

Beverley Baxter, Oregonian, "Endeavorer of the Year"

Christian Endeavor Top Award to a Disciple

ROSEBURG, ORE.—Beverley V. Baxter, 17-year-old high school senior who is a member of First Christian Church here, will be honored as "Endeavorer of the Year" at the 46th International Christian Endeavor Convention in Chicago July 5-8.

Beverley was given the honor by the International Society of Christian Endeavor. She also received an all-expense paid trip to the CE convention. Inaugurated this year, the "Endeavorer of the Year" award was created to recognize an outstanding young person and to encourage youth in their Christian witness.

President of the Hi-Teeners Christian Endeavor Society of First Christian Church here, Beverley is also a teacher in the primary department of the church school and she sings in the church choir.

James C. Smith is minister of the Roseburg church.

Ky. Church Destroyed During Vacation School

RAVENNA, KY. (Bulletin)—A tornado which ripped through here June 9 destroyed the Christian Church building in which 22 children were completing sessions of vacation church school.

None of the children were critically injured. Two women who were in the church when the storm struck—one of whom was Mrs. Charles W. Riggs, wife of the pastor—pulled the youngsters from the wreckage.

The church parsonage was extensively damaged.

James A. Moak, executive secretary of the Kentucky Association of Christian Churches, reported the Association will seek contributions from member churches for rebuilding the church.—ROY ROALTY, Irvine, Ky.



FLORENTINO SANTANA, president of the World Convention of Churches of Christ (Disciples) and pastor of the Comerio Street Church, Bayamon, Puerto Rico; and Mrs. Carlos (Esther) Maldonado, president of the World CWF, also of Puerto Rico, will attend the CWF Quadrennial.

Disciples to Overseas Youth Work Camps

INDIANAPOLIS—Ten college students from the Christian Churches (Disciples of Christ) will spend their summer months in ecumenical work camps overseas, it was announced here.

The students will work on volunteer service projects as part of international, interracial and interfaith groups.

Names of Disciples youths assigned to work camps were announced by Mrs. Ruth Milner of Indianapolis, executive director of social welfare services in the Department of Christian Action and Community Service of the United Christian Missionary Society.

They are John W. Crittenden, Dallas, Texas (Texas Christian University), to England; Gail Entwistle, Columbia, Mo. (University of Missouri), to Amsterdam, Holland; Richard Miller, Albuquerque, N. M., to Island of Crete; Susan Munsie, Decatur, Ill. (Milliken University), to Puerto Rico; and John Nelson, Indianapolis, Ind. (Culver-Stockton) to Exeter, England.

And Marlona Ruggles, Lexington, Ky. (University of Kentucky), to

Ben Dolder, Holland; John Russell, Jefferson, Iowa (Lutheran College), to Hildesheim, Germany; Richard Schuster, St. Louis, Mo. (Culver-Stockton), to Ramallah, Jordan; and Laura Sweeny, East Lansing, Mich., to Puerto Rico.

Donald Van Voorhis, pastor at Coggon, Iowa, will be the co-director of an overseas camp.

Students from Christian Churches will be among approximately 350 young Americans participating in the service projects.

"A small Christian community is created within the camp group, one that gives witness to its Christian beliefs through action and participation," said Mrs. Milner, the Disciples' representative to the Commission on Ecumenical Voluntary Service Projects.

Construction Planned

TEMPLE, TEXAS—The congregation of First Christian Church here recently voted approval of the recommendation of the official board that an education building be constructed at a cost of \$92,000. The building will include a fellowship hall, kitchen, nursery and seven classrooms. A Boy Scout hall is also planned.

Plans for Cooperative Curriculum Project

WEST LAFAYETTE, IND.—Latest progress on a cooperative curriculum project which has been called the most significant thing going on in Christian education in the 20th century was one of the items presented during a recent consultation of Christian education leaders of the Christian Churches here at Purdue University.

Meeting in a joint consultation were members of the Curriculum and Program Council, the Christian Education Study Committee and the Religious Education Workers Fellowship.

Major purpose of the meeting was through small group consultation in specific areas to discover some of the major assumptions on which Christian education for Christian Churches in the '60's and '70's may be based.

As a part of the meeting, progress on the Cooperative Curriculum Project of the Division of Christian Education, National Council of Churches, was presented.

Campanile Feature of Church in St. Louis Area

ST. LOUIS, Mo.—The Webster Groves Christian Church, located in a suburb near here, is constructing a campanile and cloister with space for the pastor's study.

The structure, the third phase of a \$1 million master building program, will cost more than \$100,000, according to Raymond McCallister, minister.

The sanctuary for the Webster Groves church was dedicated in December, 1954, and the education building was dedicated in September, 1955. The new unit is scheduled for completion in September, 1961.

The brick and stone tower will be 85 feet high. The next unit to be constructed will be a chapel. Also in the next phase building program is provision for complete air conditioning.

THE THIRD PHASE of a \$1 million building program for the Webster Groves Christian Church, in the St. Louis area, is a campanile and cloister. It is anticipated that the unit will be completed by September.



Program to Be Tested in
St. Louis, Springfield and Hannibal Areas

Missouri Evangelism Pilot Projects

INDIANAPOLIS, IND.—A pilot project of year-round evangelism for the Christian Churches (Disciples of Christ) will be initiated in three Missouri areas during the 1961-62 fiscal year.

Effectiveness of the evangelistic program will be tested in St. Louis, Springfield and District 3, in the Hannibal area, representing the metropolitan, small city with rural churches and rural areas of the United States.

Donald M. Salmon, executive secretary, department of evangelism, The United Christian Missionary Society, said:

"We hope to add dynamic and depth to the evangelistic witness of our churches in these three areas. Our concern is to discover ways to enlist non-church members and members who have grown indifferent to their religious vows."

Missouri's pilot project will be launched officially on July 13-14, with an "Inner Mission" meeting of ministers from rural District 3 at Culver-Stockton College.

"Selected" clergymen from the St. Louis and Springfield areas will participate in similar meetings.

Strategy for evangelism in each area will be planned at the "Inner Mission" meeting. Ministers will study the Bible, pray together and discuss the major issues faced by

the church.

Area training school in evangelism will be attended by "selected" lay leaders one evening a week for six weeks this fall.

Qualified ministers and lay leaders will visit every church in their area to assist them in evangelistic planning and witness throughout the year.

"Other states and areas have acknowledged a desire for year-round total-church evangelism, such as we are attempting in Missouri," Salmon said.

The department of evangelism of UCMS will assist in each step of the pilot project with leadership and council.

Joe Detamore, Springfield, Mo., is chairman of the project. Area leaders are James Pennington, St. Louis, and John Farr, Bowling Green.

The Missouri pilot-project year round evangelism is sponsored by the committee on evangelism and public relations of the Missouri Association of Christian Churches. Harry G. Parsons of Kansas City, Mo., is the general committee chairman of this committee.

Obituaries

Matthew C. Johnson

Matthew C. Johnson, 98, died Feb. 15 at Lewiston, Idaho, where he had been a resident for nearly 50 years.

Although he was never ordained as a minister, he began in 1913 to serve as a preacher for Christian Churches. He preached in Christian Churches in Illinois, Iowa, Kansas, Nebraska and Idaho. He traveled extensively, especially the latter years of his life.

Mrs. Sallie F. Clark

Memorial services were held Jan. 20 at First Christian Church, Huntsville, Texas, for Mrs. Sallie F. Clark. Her husband is a retired professor at Sam Houston College.

A resident of Huntsville for 48 years, she was a leader in church and civic work.

Lee Sadler

Lee Sadler, retired Christian Church minister, died Jan. 15 in Pacific Grove, Calif. He came to California from Washington in 1930 where he had served the Christian Church in Puyallup. His other pastures included Winters and Pacific Grove in California; Hanover Church, Richmond, Va.; and University Park Church, Indianapolis. He graduated from Eugene Bible University in 1913.

He is survived by his widow and two daughters, Mrs. Martha Standish of Stockton, Calif., and Mrs. Nina Marshall, Vallejo, Calif.; and a brother, Myron Sadler of Tulare, Calif.

George B. Townsend

George B. Townsend, 93, Christian Churches minister, died Jan. 14 at Ravenna, Ohio. He graduated from Hiram College with the B.L. degree in 1894 and the A.M. degree in 1904.

His pastorate included: Ravenna, Ohio, Randolph, Ohio, Troy, N.Y., Paulding, Ohio, Hagerstown, Md., Angola, Ind., and Central Church, Lima, Ohio. He is survived by his widow and son Norman.

Mrs. F. Hooker Groom

Mrs. Mary Dale Groom, widow of F. Hooker Groom, died April 14 in Los Angeles, Calif. She had been in failing health for some time.

Mrs. Groom served as vice-president of the International Convention of Christian Churches in 1939, was prominent in many brotherhood activities and held several pastorate, including 25 years at Franklin Circle Church in Cleveland, Ohio.

Michael Roy Austin

Michael Roy Austin, three-year-old son of Mr. and Mrs. Jack Austin and grandson of Mr. and Mrs. Spencer P. Austin, died in Louisville, Ky., April 19. Jack Austin is minister at Point Pleasant Christian Church near Pleasureville, Ky., and also a student in The College of the Bible.

Mrs. Charlotte Stine

Mrs. Charlotte Stine, wife of Harold Stine, minister of Memorial Christian Church, Kansas City, Mo., died March 13. Memorial services were held at the church March 15.

Besides her husband, Mrs. Stine is survived by her mother, Mrs. Miriam Amburn, a sister, Mrs. Marquita Wainscott, both of Oklahoma City; two brothers, Jennings Amburn and Carl Amburn, and a son Scott Stine, all of Oklahoma City; and three daughters, Miss Jenith Stine, Mexico, Mo., Mrs. Sue Ann Gotschall, Enid, Okla.; and Miss Sarah Jane Stine of the home.

Wm. Roscoe Taylor

William Roscoe Taylor, 79, died March 6, at Richmond Mo. Memorial services were held March 8. He is survived by his widow, a son and three daughters.

He had been a member of First Christian Church in Richmond for 63 years. At the time of his death he was serving as a trustee and elder and during his lifetime he had held many offices.

Miles C. Cook

Miles C. Cook, 80, retired Christian Church minister, died last October in Nesshe, Mo. Pastorate included Christian Churches in Galena, Kan., Shewin Junction, Kan., Hallowell, Kan., Altoona, Kan., Crestline, Kan., Yates Center, Kan., and Smithfield, Mo. Following his retirement he served four years as probate judge in Woodson county, Kansas.

He is survived by his widow, two sons and one daughter.

Mrs. Ella A. Smirl

Mrs. Ella A. Smirl, 89, of Rocky Ford, Colo., died at Tucson, Ariz., March 4, 1961. She, together with her deceased husband, was largely instrumental in the establishment of the church at Fowler, Colo., in 1909. Later, she was an active leader in the Rocky Ford church, as teacher, superintendent and in support of missions.

She is survived by two foster daughters, Mrs. Barbara Wheeler of Tucson and Imogene Pitts of Santa Cruz, Calif., both of whom she adopted in 1920.



THE HONORED MINISTER'S PIN was presented to R. C. Libhart (center) at First Christian Church, Caney, Kan. The presentation was made by Grady Ferguson (right), minister of the church, and the prayer was given by W. R. Simpson (left), representing the Kansas Christian Missionary Society. Mr. and Mrs. Libhart retired a few years ago following pastorate in Kansas, Missouri and Nebraska. They now make their home in Caney where Mr. Libhart is available for interim service.

MOTION PICTURE REVIEWS



The Absent-Minded Professor (20th-Fox)

Producer: Walt Disney. Director: Robert Stevenson. Source: Screenplay by Bill Walsh. Based on stories by Samuel Taylor. Photography: Edward Colman. Music: George Bruns. Leading Players: Fred MacMurray, Nancy Olson, Keenan Wynn, Elliott Reid. 97 minutes.

As the hero of this diverting tale, Fred MacMurray is a science professor so absorbed in his experiments for a new kind of energy that he even forgets to show up for his wedding. Since this has happened three times, he is about to lose his girl to a more punctual rival.

Then accidentally he discovers a liquid rubber that defies gravity, calls it flubber—a contraction for flying rubber—and soars into a series of bewildering and merry adventures. His patriotic efforts to interest the skeptical government in his discovery are futile until he puts flubber under the hood of his Model T Ford, turning the old rattletrap into a fabulous flying machine sought after by the Army, Navy and Air Force, to say nothing of a greedy promoter. Keenan Wynn is properly mean as this villain and gets his just come-uppance. Nancy Olson is winsome as the Professor's sorely tried, forgiving girl, and Fred MacMurray makes an endearing forgetful science professor, with a scene-stealing dog as his chief assistant.

The good-natured slapstick reaches several hilarious highs, particularly in a basketball game where the loyal professor applies flubber to the sneakers of his school's losing team, enabling the lads to leap like crickets to easy victory. Ingenious trick photography and clever special effects support the fantasy in the happy proceedings.

F-C

These reviews and ratings from *The Green Sheet*, a monthly survey of current films prepared by the Film Estimate Board of Natural Organizations, 28 West 44th Street, New York 36, New York. The reviews present the composite opinion of several organizations and give consideration to a wide range of tastes. Code at bottom of each review indicates audience classification as follows: A, Adult; MY, Mature Young People; Y, Young People; F, Family; C, Children. A star by the title indicates a film regarded as outstanding of its type.

Days of Thrills and Laughter (20th-Fox)

Producer: Robert Youngson. Source: Narration by Robert Youngson. Music: Jack Shandlin. Narrated by Jay Jackson. 93 minutes.

Going back to 1904, this well-edited potpourri takes in lusty bits and sequences of the slapstick and stunts in the early days of moviemaking, long before sound. Charlie Chaplin, Ben Turpin, Laurel and Hardy, the Keystone Cops and bathing beauties are among a host of those who take part in the hilarity of the pantomime, pie-throwing comedy.

Hairbreadth escapes mark the film's second half, where Douglas Fairbanks, Houdini and Al St. John are engaged in dazzling feats of skill and daring, done with the exaggerated excitement of the time. Tireless in performance, evidently willing to risk life and limb for their art, these old-timers make many of our present-day stars look pallid and pompous.

Clever commentary and sound effects and an amusing score help tie the episodes together. Those for whom the film has no nostalgic appeal will discover what the movies were able to do long before the advent of sound, color and the wide screen.

F

The Trapp Family Singers (20th-Fox)

Producer: Wolfgang Reinhardt. Director: Wolfgang Liebeneiner. Source: Screenplay by George Hurwitz. Based on the memoirs of Baroness Maria von Trapp. Photography: Werner Krein. Music: Franz Grothe. Leading Players: Ruth Leuwerik, Hans Holt, Josef Meingrad. Eastman Color. 105 minutes.

There is a story-book sweetness to this German film, based on the true story of the Austrian family which has put down roots in this country and become a recognized part of musical America. The warm-hearted account, dubbed in English centers around Baroness von Trapp, the guiding spirit of the group, be-

ginning when she is a novice in a convent.

The joyous girl Maria is sent as governess to the seven motherless children of Baron von Trapp in nearby Salzburg, and with the martinet father's reluctant consent she turns the over-disciplined boys and girls into normal, fun-loving children. Training in music becomes part of the liberation.

Before long Maria realizes that her life lies outside the convent, and she marries the Baron. Forced to flee Austria by the rise of Hitler, the Trapps arrive in New York as penniless refugees with their music as their only asset. It takes a bit of fighting at first to get concert engagements, but the film stops (rather than ends) with a light-hearted show of joint family effort, as they work together building permanent quarters in a lovely Austrian-like part of Vermont.

The children are attractive and amusing and sing beautifully, their repertory ranging from old church music to Viennese waltzes. They fit well into the pleasantly sentimental picture of family life and unity presented by this extremely good-looking, cheerful film.

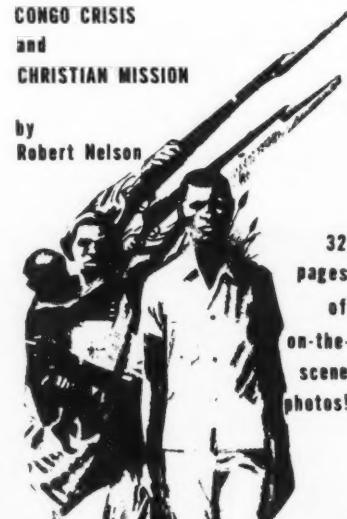
CONGO CRISIS

and

CHRISTIAN MISSION

by

Robert Nelson



32
pages
of
on-the-
scene
photos!

The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C864 \$1.50 paper, 10C864 \$2.50 cloth.

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THE CHRISTIAN

Leadership Changes

● Ira A. Kirk has accepted a call to be minister of First Christian Church, Mountain Home, Ark.

● William Kerr was recently installed as minister of First Christian Church, Ottumwa, Ia. He came to Ottumwa from the pastorate of First Church, Newton Falls, Ohio.

● Spencer Adamson is the new minister at First Christian Church, Iowa City, Ia. He formerly was director of religious education at Central Church, San Antonio, Tex.

● Benny Boling was recently installed as minister of Broadway Christian Church, Council Bluffs, Ia. He came from Central Church, Salt Lake City, Utah, where he served as director of religious education.

● Neil Guy, formerly associate minister of Central-Woodward Christian Church, Detroit, Mich., is the new resident minister of Brentwood Church, Springfield, Mo.

● Wayne Niederhuth has resigned his ministry at the Christian Church in Sandersville, Ga., to accept a call to serve as minister at the Christian Church in Republic, Mo.

● Kelly O'Neill is now serving as interim minister at Central Christian Church, Indianapolis, Ind.

Second Anniversary

DALLAS, TEXAS—The Highlands Christian Church here celebrated its second birthday anniversary on April 26 at a church dinner. Highlands is the newest Christian Church in this city and was started by the Joint Board of Christian Churches of this county. During the first two years, the congregation has received 185 persons into membership and now has 165 resident members. Tom Peake, Jr., is minister of the church.

AS YOU LIKE IT

I had a gift this morning
Beautiful to wear
Every single moment
Anywhere!

Something I can always
Fit to me and use,
Making of its beauty
Anything I choose.

The gift that made me
breathless,
Happy and gay,
Eager beyond telling,
Was a brand-new day.

Ida Elaine James

Bible Readings

July

DAY	BOOK	CHAPTER
1	*Luke	2:36-52
2 Sunday	Isaiah	26:1-15
3	Isaiah	29:13-21
4 Independence Day	Psalms	67:1-7
5	Isaiah	30:8-18
6	Isaiah	35:1-10
7	*Matthew 4:18-22; *Mark 3:13-19	
8	*John 1:35-44; 6:8-9; 12:20-22	
9 Sunday	*II Corinthians	5:1-20
10	Isaiah	38:9-20
11	Isaiah	40:1-11
12	Isaiah	40:12-23
13	Isaiah	40:24-31
14	Isaiah	42:1-13
15	*Matthew	9:9-13; 10:1-4
16 Sunday	Psalms	116:1-19
17	Isaiah	43:1-13
18	Isaiah	44:9-20
19	Isaiah	44:22-28
20	Isaiah	45:1-13
21	Isaiah	45:18-25
22	*Luke 10:38-42; *John 11:1-5; 12:1-3	
23 Sunday	Isaiah	48:12-22
24	Isaiah	49:7-18
25	Isaiah	50:4-9
26	Isaiah	51:1-8
27	Isaiah	52:7-15
28	*John	11:5-16
29	*John	14:3-6; 20:24-29
30 Sunday	Isaiah	53:1-12
31	Isaiah	54:4-17

AMERICAN BIBLE SOCIETY



450 PARK AVENUE
NEW YORK 22, N. Y.

—QUEST FOR UNITY

(Continued from page 6.)

coming into the desert because he had led them from the comfort and sureness of slavery, for they knew what each day would bring, and what they had to do each hour on the hour. Men tend in general to enjoy the firmness and surety of legalism, but Christ came to free us from legalism, to teach us to worship God in spirit and in truth.

Most of us only get glimpses of immortality as our spirits soar from time to time. So, in this spirit of acknowledging, simply, that Christ is the Son of God and that he came to teach men to know and to want God in a closer relationship than they have ever known, we have unity. Let us be wary of spending too much time and effort trying to achieve a physical, organizational unity that would tend, once it became established, to bind men down in a legalism.

Let us encourage a cooperative denominationalism, so that all ideas may be brought forth as men's minds are stimulated, and the thoughts that they have will have areas in which to grow.

—LEND AN EAR

(Continued from page 9.)

the road to solving problems. For creative listening helps the distressed person to help himself out of his bewilderment.

When a deacon or elder or CWF president shows he or she is a willing listener—and one who keeps confidences—others will seek him out.

In addition to helping individuals marshal the resources for tackling their minor problems, the "listening laymen" can help those with serious problems by referring them to and encouraging them to seek out qualified specialists, as pastors or psychiatrists.

The listening laymen will be careful not to reprove a person for expressing hostile thoughts toward him. He will not approve nor will he condone them.

Instead, the listener will lend an ear as a person unburdens himself and strives to gain self-knowledge and self-understanding. The Christian listener never will sacrifice his own moral standards; he will not commend the immorality of a sinner.

A sympathetic person can be helpful if he likes to listen rather than to play wise and give suggestions. A deacon or elder or lay woman can be of value in informal counseling by being responsive, understanding, careful not to exploit others. The listener must be filled with the love and compassion of Christ, and must seek strength through prayer to God.

The listening layman should read some books on counseling and should discuss the creative art of words with his pastor.

The creative listener will help others to draw closer to God, and to walk more closely with Him.

Newest of the Pocket Books

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Compiled by

G. Ernest Thomas

Would you be a better disciple of the Master? Then what does one do?

This newest of the Pocket Books is an inspiring and helpful book describing, through quotations, poetry and Scripture, the requirements of discipleship.

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Dept. 13

The Upper Room

The world's most widely used daily devotional guide
1908 Grand Avenue, Nashville 5, Tenn.



THREE BOY SCOUTS received God and Country Awards at First Christian Church, Clinton, Ind., in a special service. Participants included: Front row (from left): John W. Campbell, minister of the church; Richard Fisher, Mark Ransford and Brian Campbell. Back row (from left): Jack Gianotti and H. D. Wellman, assistant scout leaders; and Frank Fisher, scout master.



PROUDLY DISPLAYING their God and Country Awards are (from left): David Hoops, Bill Mullins, John Baker and John Sandner. All four are star scouts and members of Troop 24 at First Christian, Amarillo, Texas.

GOD AND COUNTRY AWARDS

HILLTOP CHRISTIAN CHURCH, Mantua, Ohio, recently presented God and Country Awards to (from left): Claude Hopkins, Robert Johnson and Robert Haleý. Harry Headley, minister of the church, presented the awards.



THE GOD AND COUNTRY AWARD is presented to James Lowes, while James Morrical, also a recipient of the award, looks on. Pinning on the award is Wm. H. Neeriemer, minister of Ninth Street Christian Church, Logansport, Ind.



THOMAS NELSON COOPER was presented the God and Country Award at Bethany Christian Church, Detroit, Mich. Pictured (from left) are: Scott Cooper's mother, Mrs. Franklin S. Cooper; Scout Cooper; Scoutmaster Russell Westphal; Franklin S. Cooper; and Kenneth Brady, minister of Bethany Church.



Author of "Halley's Handbook of the Bible"

Retired Disciples Minister Honored

CHICAGO, ILL.—Henry H. Halley, retired Christian Churches minister, was honored recently by the Chicago Bible Society at its annual meeting when he was presented the Gutenberg Award.

The award was made to Dr. Halley for his unique contribution to the cause of the Bible, primarily in view of the widespread use of his well-known book, *Halley's Handbook of the Bible*, which has sold over a million copies.

In part, the citation to Dr. Halley read, "The Chicago Bible Society is deeply grateful to Almighty God for the many blessings which have come to the Bible Cause through the faithful services of Henry H. Halley and his spouse, who have labored side by side in the spreading of the knowledge of the Word through more than half century of study, research, and publishing."

A descendant of the English scientist, Edmund Halley, who discovered Halley's Comet, Henry H. Halley enrolled at Kentucky University at Lexington, now Transylvania College, when he was 16 years old. Here he received two degrees and became a member of the Christian Church and began his preaching ministry.

At the age of 39 he was forced to retire from the active pastorate because of poor health and applied himself to the work of memorizing

the Scriptures. He began to memorize the entire Bible in abridged form and over a period of ten years probably achieved the greatest memorization of Scripture known to man. He presented innumerable Scripture Recitals.

Born, April 10, 1874, Dr. Halley is still going strong and the latest edition of *Halley's Handbook of the Bible* continues to sell over 60,000 copies per year.

At Green Lake . . .

Disciples Attend Church Leader Lab

GREEN LAKE, WIS.—Insight into human relations problems in the church and wider communities were gained by state and national staff of denominational and interdenominational organizations who attended the sixth annual Protestant Church Leadership Laboratory conducted here April 16-28.

The United Christian Missionary Society sent Miss Mary Elizabeth Mason, Miss Fannie M. Bennett and Lorenzo J. Evans as delegates. George Oliver Taylor served as a member of the staff of the laboratory.

Miss Bennett was a member of the advanced group of delegates and received specialized training in the role of a consultant which she felt "was especially helpful" to her in her new work as a national counselor in church-wide leadership development.

From the state staff were Miss Mary Elliott of Illinois, Miss Anna Belle Decker of Northern California and Edward J. Bruce of Pennsylvania. One pastor, Lyle Scott Huson of Peoria, Illinois, and a missionary, Miss Itoko Maeda of Okinawa, also attended.

Carl Boyd to Alaska For Month-Long Visit

ANCHORAGE, ALASKA—Carl M. Boyd, director of chaplaincy services for the Disciples is a member of a five-man interdenominational clergy team, which made a month-long visit with Protestant chaplains on active duty with the armed services in the Pacific area.

Sponsoring the trip was the General Commission on Chaplains and Armed Forces Personnel, an agency supported by more than 30 Protestant groups, which was asked by the Pentagon to set up such visitations about every two years.



Henry H. Halley (left) receives the Gutenberg Award for 1961 from Robert T. Taylor, senior executive secretary, American Bible Society.

God and Country Award



Boys

Grow

in

Christian

Fellowship

WILL SESSIONS has developed this valuable handbook to provide a systematic record of a Scout's progress toward the God and Country Award. It outlines the boy's duties and the duties that ministers and parents may assume in helping him. Looseleaf binding makes it possible to add or delete material as desired by the minister. This handbook is heartily recommended by A. E. Iverson, Director of Protestant Relationships, Boy Scouts of America

10G625, \$1.50

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"You Are What You Read"



The Central Task

How Churches Grow, The New Frontiers of Mission. By Donald A. McGavran. Friendship Press. 186 pages. \$3.50 (Cloth), \$1.95 (Paper).

From his extensive studies of Christian movements around the world Dr. McGavran has come to the conclusion that churches today are missing unparalleled opportunities for expansion. This is mainly because they do not understand how churches grow.

Vast support of both funds and personnel is poured into institutions and projects among unresponsive peoples where there is little ground for hope that they will respond in the foreseeable future. Meanwhile areas of responsive peoples remain neglected, churches remain unborn, and these people are confronted instead by the other missionary religions and ideologies of the world.

How have the world's churches gotten themselves into this kind of a situation? How can the situation be changed? How can we recognize the areas of great potential? These and many more questions arise in one's mind as he grasps the problem that Dr. McGavran brings before us. But unlike so many writers who forcefully present problems to their readers and leave them wrestling with bewilderment, Dr. McGavran with equal forcefulness presents his insights and convictions regarding the answers to these questions.

The author writes with a simplicity and passion that cannot fail to move any reader. With directness that one cannot avoid he shakes the foundations of the missionary enterprise as it now exists and calls the whole Church to a re-evaluation of its central task. Within missionary groups of many kinds in which this reviewer has been privileged to participate in the past several years, probably no other one writer has stirred so much discussion and debate.

The Christian Churches (Disciples of Christ) can indeed be proud of this contribution to the world mission of the Church that one of their

missionaries, Dr. McGavran, is making. A third generation missionary who was born in India, he went back to India in 1923 under The United Christian Missionary Society.

For the past few years he has been on special assignment, studying church growth and recommending ways to make the Church's mission more effective. He has made such studies in the Philippines, Thailand, India, Congo, Puerto Rico, Mexico, and many other countries. Churches in those places which have implemented his suggestions have often seen significant results. In the recently published strategy of The United Christian Missionary Society one can see his influence in such sections as "Mobility and Flexibility of Program" and "The Mission and Evangelism."

How Churches Grow is an important book not only for missionaries and mission administrators but for all churchmen who support missions. However eager a mission organization may be to engage in its central task, it cannot do so effectively if supporting churches are clamoring for their giving to be used increasingly in secondary tasks and projects. To read this book is to glimpse again the vision of the kingdoms of this world becoming the Kingdom of our Lord, Jesus Christ, and to have born anew within a passion to help to make it so through working for church growth.—LEW A. DAVIS.

Dual Responsibility

Freedom of the Pulpit. By Lee C. Moorehead. Abingdon Press. 94 pages. \$2.

Speaking about one of the most central and presently crucial issues of the church, Moorehead defines the nature of pulpit freedom in this work.

When this subject is broached, generally speaking, one is apt to blame limited speech from the pulpit upon a sensitive and restrictive laity. Moorehead, however, shifts a great deal of the responsibility to the clergy itself. The minister, to insure his comfort and security, is often guilty of limiting himself

and the gospel of Jesus Christ.

The author also places before the reader some of the essential qualities which must lay the foundation for significant preaching. Love for the congregation, dedicated study and intellectual pursuit on the part of the minister are primary in this sense.

In essence, pulpit freedom can be created or destroyed by either the minister or the congregation, or both.

To see how they can limit or extend the magnificence of the gospel, both laymen and clergymen can learn from this book.—RAYMOND McCALLISTER, JR.

Sin and Psychic Illness

The Crisis in Psychiatry and Religion. By O. Hobart Mowrer. D. Van Nostrand Co., Inc. 245 pages. \$1.95.

Are neurotics sick or sinful? Many psychiatrists and pastors would answer, "Both." Dr. Mowrer accuses Freudians of denying moral responsibility. He believes that clergy and psychologists have followed a similar course, dismissing guilt under the guise of "guilt feelings."

His criticisms involve some rather extreme interpretations of the positions criticised, but the book compels the reader to re-think many crucial questions of the moral and religious meanings in personality disorders.

Taking several cues from earlier works by Anton Boisen, Dr. Mowrer adds strong impetus to a trend toward identifying sin as a major source of psychic illness. He seems to equate sin with specific misdeeds. Therapy, he feels, must include more than confession and insight, for the recovery rate of sufferers has been poor under present methods. Some form of restitution or atonement is needed.

In spite of its many debatable views this book promises to be a powerful influence for change. It can help moralists and therapists to reach a more effective basis for cooperation.—ROBERT A. PRESTON.

April Reverie

Cecil V. Smith

SUNDAY morning, April 30, Mr. Ralph Hendee sang a lovely solo for our morning worship service. This song was written by our own Mrs. Maurice Turall. We did not know we had a poet among us until then.

Thelma had written this poem and had it sent to the Christian Board of Publication. They, in turn, published it as a part of the cover page for *Front Rank*, April 4, 1948, and she received \$2.50 for it.

Our choir leaders had thought it such a lovely poem that it should be set to music. So they began looking for someone to do it. Sev-

eral attempts were made, but finally they contacted Mr. Frank Purcell, professor of composition, University of California, Los Angeles, who also is a brother-in-law of Mrs. Robert Ewan, formerly of Cuba, now living in Canton, and he set it to music.

Nearly thirteen years after the poem first appeared in print, we heard it sung.

A violet, green grass and trees,
Can we look upon such things as these
And fail to give a thought to God
Whose gentle Hand has pressed the sod?

How can we smell a lovely flower,
Fell the charm of "twilight hour"
The touch of a soft breeze on our
face—

Without a knowledge of His Grace?

Who plants a seed and sees it spring
Into a vibrant, living thing,
And does not feel that they have trod
Hand in hand—beside their God?

We see a rainbow's brilliant hue
Against a sky of purple-blue;
And hear the mate call of the dove—
Is that not a promise of His Love?

Once more His Miracle we've seen!
Again our bare, dead world is green!
We close our eyes and strain to hear—
For God, we know—is very near.

by Thelma Turall

RHYME
AND
REASON

HOLD
EVERYTHING

by Kelly O'Neill

When I feel my temper slipping, purple wrath my senses gripping,
Then I need to put my foot upon the brake.
For I know I'm courting sorrow. All I say I'll rue tomorrow;
I'll not gain a thing but enemies I'll make.

When I try affairs to settle, talking loud and showing mettle,
I can never see the justice of the thing.
All I do is cloud the matter, throw up dust, confusion scatter
Every word I say is sure to leave a sting.

I can never think quite clearly. I miss all the facts, or nearly,
When my nasty disposition's in control.
So I try my cork to cover. Keep my bilge from boiling over.
Thus I'll save myself from falling in the hole.

Relax

The older a man gets the
farther he had to walk to
school when he was a boy.

ZOO LOGIC

Happy are the beasts that we
Bring from jungle liberty
To a cage where they may
view
Characters like me and you.

PAUL ARMSTRONG

DOUBLE DUTY

In a small town, the sheriff
was also the veterinarian. Late
one night he received a frantic
phone call.

"Do you want me as the
sheriff or as a vet?" he asked.

"Both," came the reply.
"We can't get our dog's mouth
open and there's a burglar in
it."

CAPPER'S WEEKLY

Parents spend the first part
of a child's life urging him to
walk and talk, and the rest
of his childhood trying to get
him to sit down and keep
quiet.

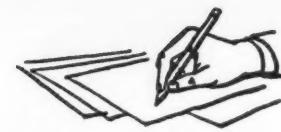
REGISTER-REPUBLIC,
ROCKFORD, ILL.



"Perhaps I shouldn't have
been so harsh with them for
fouling up the rehearsal."

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Operation Abolition

Editor, *The Christian*:

Appearing on page 11 of the March 19 issue of *The Christian* is a news item concerning the film "Operation Abolition."

The board investigating the film and the information behind it asks the question, "What evidence, admissible in a court of law, links the Communists and alleged Communists with the students leading the demonstration, or participating in it?" In a pamphlet prepared by the FBI, "Communist Target—Youth," I think that there is ample information to prove that they are definitely linked, whether the information would stand up in court or not.

. . . I cannot understand how Christian Americans can uphold rioting as not being "incidents of action violence." In this nation we have laws which are supposed to assure us of justice.

. . . The revolutionary makeup of the Communist originators does not have to create situations. They can make use of situations already created. Indeed, Lenin's writings suggest this. They encourage all lawlessness, immorality, insofar as it will aid world conquest. You do not have to be a Communist to aid their cause.

Dr. Hunter denounces this documentary as a "Red scare film." I have not seen it, so I cannot say.

J. Edgar Hoover specifically warns us not to brand everyone communistic who happens to think the way they do, but to watch for the following of the party line.

. . . It would be most fitting to urge our Christian families to prepare their youth for college by instilling in them the faith of Christ, so that they will know how to judge for themselves the good and the bad, the truth and the untruth. At the risk of sounding like a fanatic, I will say that I believe the Communist doctrine is inspired by Satan himself, and that we should all know what it is about.

Write your Congressmen! Investigate for yourself. My Congressman told me that "an informed citizenry is one hope of saving our blessed country from communism."

"Red scare film?" I doubt it. Accurate? I cannot say. FBI ap-

proved? Mr. Hoover does refer to it, but approve, I cannot remember. He does have many of the pictures from the riot included in "Communist Target—Youth." Why sold by a private, profit-making group? I have asked the same question, but not of any of the officials. Why don't you ask?—MRS. HENRY MORGAN, Walla, Walla, Wash.

State Minister

Editor, *The Christian*:

It seems to me that it would lift the level of a brotherhood executive if he were referred to as The Minister of the Area or the State Association, and the other members of the staff as associates or assistant ministers.

I think it would also clarify the relationship these executives have with the church. How often have you heard it said, "I am sorry you have left the ministry to go into this type of work. . . ." Then, too, I believe it would lift the level of the local pastor, if it were pointed out that the denominational (or brotherhood) executive is a fellow-minister of Christ, thus eliminating the charge of denominational bureaucracy.—RICHARD D. ELDREDGE, Freehold, N. Y.

Flags in Sanctuary

Editor, *The Christian*:

There is a tendency to leave the American flag out of some sanctuaries because it detracts from the dignity of the pulpit. I would like to know how the American flag, the most beautiful in the whole world, can take away the dignity of the pulpit, and a bouquet of flowers or a potted plant, can bring dignity to it.

I am an adopted son of your great country . . . I think the flag should be in the sanctuary with the church flag, under the protection of God.—HENRY G. DORR, Everett, Wash.

Inspiring

Editor, *The Christian*:

I have just read for the third or fourth time your editorial, "Crazy Idealists" in the Jan. 29 issue of *The Christian*. I like it very much.

I found "I Am a Happy 'CP,'" by Eileen Spurgeon (*The Christian*, Jan. 29, 1961), very inspiring.—SCOTT SIMER, New Philadelphia, Ohio.

Opportunity

Editor, *The Christian*:

I want to express my appreciation for the article printed March 12, 1961, entitled "New Church Begins Meeting in Dairy Barn." This article has raised my hopes and spirits higher than anything I have read in years. And if anyone ever needed hope right now, it is here.

We have been trying to organize a Christian Church in this vicinity for fifteen years and every time we end up with a denomination of some kind. The others seem to have the aid to help them, and the group votes for the one that offers the help. I am still hoping that there will be some way to stop our Christians from leaving our church and going into others.

Unless we can get more aid to organize new churches, I don't see how we are going to keep even what we have now. New Christian families are coming in here with no place to go so they are going to other churches.

We need help like the Oregon Christian Missionary Society's Evangelism Commission is giving in their state. I realize it is almost impossible here to have such a commission, with only three Christian Churches in the state; but I do think it is the most wonderful project for the Decade of Decision I have read about so far. And for those states that can afford a project like this I am for it all the way.

In the meantime I will continue to look around for a decent dairy barn. With God's help I do not plan to abandon ship at this time.—MRS. ALICE HUBBS, Orem, Utah.

One Question

Editor, *The Christian*:

I have just finished reading S. S. Lappin's article (*The Christian*, March 19, 1961).

I only wish that I could congratulate him. Since that is impossible, I will congratulate you and Dr. Dye for bringing us this thought-provoking, conscience-pinchng article.

After reading this article I would ask one question of other readers, "What are we going to do about our present state of affairs, so that we may remedy the situation we find ourselves in?"—MRS. JANE SETZER, Killeen, Texas.

LOOKING TOWARD BETTER READING?

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the latest features that are offered to
you in the brotherhood weekly.*

Hours of good reading are yours each week.

There's more of everything for everyone in THE CHRISTIAN. It will help you retain your spiritual health and vigor... and keep you growing in the knowledge of your church.

THE CHRISTIAN presents a wide range of timely news, editorials, features and articles concerning the Brotherhood and the church at large.

Important things will be happening throughout the summer. You can keep yourself informed of these events by reading THE CHRISTIAN.

If you plan on vacationing for a month or more, have your copy of THE CHRISTIAN sent to you. It offers fine leisure reading too.



There will be no change in the quality of material offered to readers of THE CHRISTIAN during these summer months. Be sure you and your friends don't miss such fine feature articles as.

July 2, 1961	Christian Ethics in a Democracy, by Howard Anderson
	The Soldier's Role in Freedom's Drama, by Col. Edwin L. Kirtley
July 9, 1961	Pilgrimage to Cane Ridge, by Richard Pope
	Don't Think! by Will Sessions
July 16, 1961	The State of the Church, by Ransom A. Ellis, Jr.
	Spring-Hole Religion, by Paul Moore
July 23, 1961	Baptism Is Not a Private Affair, by J. Daniel Joyce
July 30, 1961	The Faith of a Conservative, by James H. Jauncey
	Do-It-Yourself Religion, by Donald E. Reese
August 6, 1961	The Disciple Dilemma, by James N. Kelly
	The Peril of Not Using the Pew, by Paul Moore
August 13, 1961	Can Alcohol Be Controlled? by C. Harvey Lord

For further information and subscription plans write to
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a chat with Chet

Chester A. Sillars

QUESTION: What shall I do when my local church allots \$1 out of \$11 to World Outreach and my personal belief is that I should be giving \$1 out of \$2?

ANSWER: May I commend you for your belief in world outreach and your desire to give as much for others as you would have your local church retain for the nourishment of its members. This spirit gives the local church a richer diet than money can buy.

I would commend you, too, that you want to do this within the framework of the outreach budget of the local church.

Your problem seems to be in the way the local church handles its unified budget. I do not get as excited about the idea of a unified budget as some of my colleagues do. Experience has shown it can be misused in at least two ways.

First, it can create the type of problem you face. Your church has need of all the money it can raise. It is not a committed church as far as missionary outreach is concerned. Therefore it uses the unified budget as a tool to reduce outreach. Or to be honest, to divert missionary money to local expense.

The second way the unified budget is misused is to do the very opposite. Church leaders

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

who have a vision of the spiritual values of outreach will use this same unified budget to lift the outreach giving beyond what the rank and file of the membership wishes.

The dangers I see in the unified budgets are that the people will give and their money will be budgeted and they will not really know what it is doing. I believe that people should know where their money goes, why it goes there, and what it does. What shall it profit a church to say we give 50 per cent of our budget to world outreach if the members do not know what world outreach implies?

It is my understanding of the unified church budget that the world outreach department, like other church departments, should receive its operating funds from the current expense income. Its giving to world outreach should be designated by the giver and 100 per cent of the designated money should go as designated. When the every member canvass is made the church members should be invited to accept their full share of outreach giving. This would be based, not on a sales appeal as part of the canvass, but rather on the missionary teaching from the pulpit, church school, schools of missions, etc. received during the year in any well-rounded church program.

What I am trying to say is that outreach needs more money

than it will ever get. But the money alone without an understanding is not enough. Fewer dollars with greater understanding will strengthen world outreach much more in the long run. Obviously we need more knowledge of and love for the causes in outreach and more dollars.

It is my suggestion in answer to your question that you talk with your pastor. Explain your feelings in this matter. Ask him to help you to give your money as you wish. I think he will welcome this and your example will help your church. I believe all ministers should be giving at least a tithe to their churches and they should divide it \$1 to outreach for every \$1 to the local budget. This lifts them out of the position of paying their own salary.

Church Chuckles by CARTWRIGHT



"In typing out that sermon, Miss Rutledge . . . wherever I use the term 'rat race' I guess you'd better substitute the words 'glorious challenge'!"

